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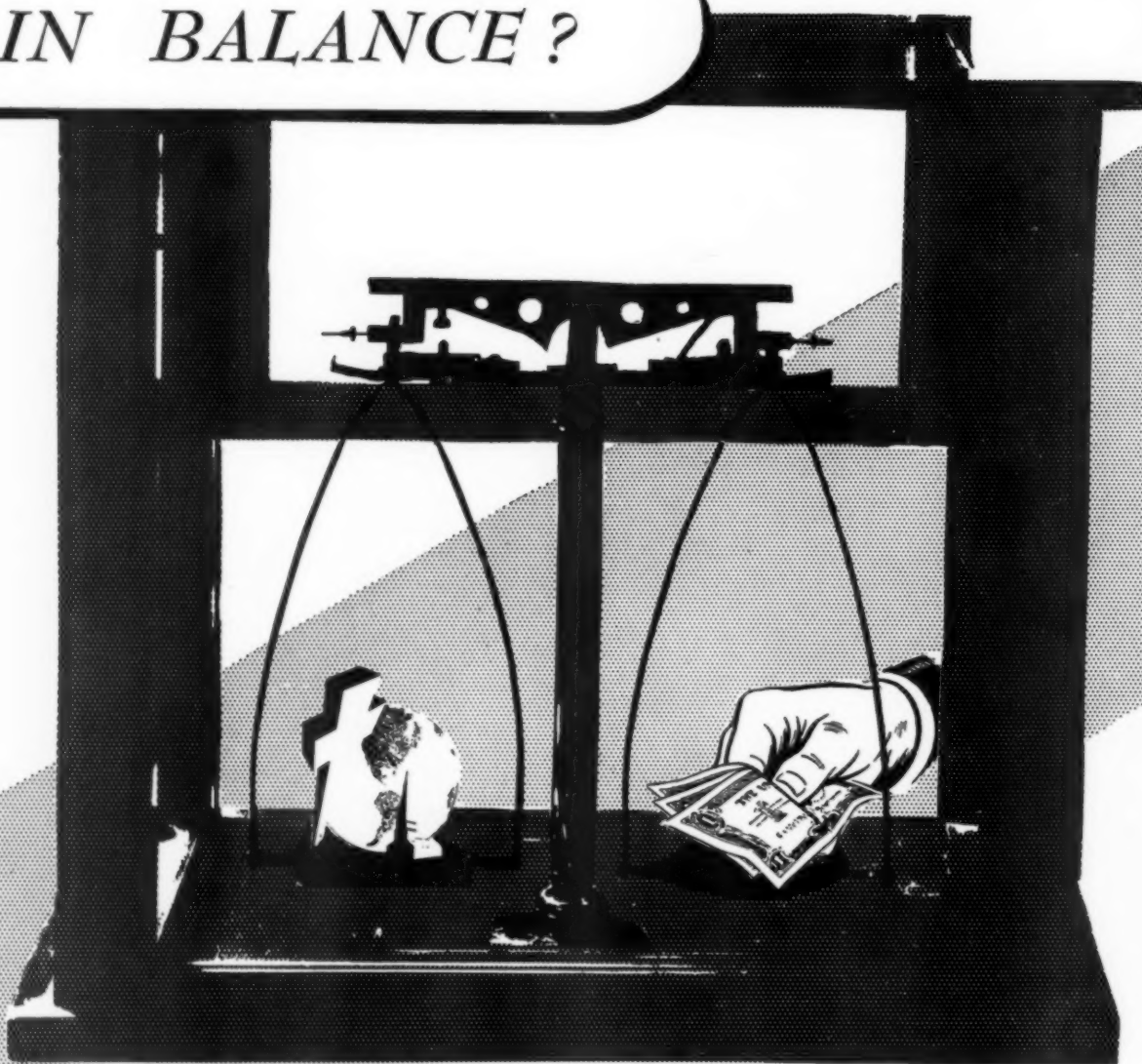
MISSIONS

An International Baptist Magazine



APRIL 1954

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The American Baptist
Home Mission Society

MISSIONS

An International Baptist Magazine

Vol. 152 No. 4

APRIL, 1954

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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The Cover

Meet two of our fine staff physicians at the Ellen Mitchell Memorial Hospital, Moulmein, Burma. They are, left to right, Dr. Shushila and Dr. Ahma. Photograph by John C. Slemp.

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Who's Who IN THIS ISSUE

EUGENE M. AUSTIN is assistant to the president of Colby Junior College, New London, N. H. When his article in this issue was prepared, Dr. Austin was pastor of the Baptist Temple, Charleston, W. Va.

MAURICE BLANCHARD is president of the Baptist Theological Seminary at Ramapatnam, South India.

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RUSSELL S. ORR is executive secretary of the Illinois Baptist State Convention.

WILLIAM C. OSGOOD is an American Baptist missionary in Bengal-Orissa.

JOHN E. SKOGLUND is a foreign secretary (for Assam, Bengal-Orissa, Burma) of the American Baptist Foreign Mission Society.

ERVILLE SOWARDS is our mission secretary at Rangoon, Burma.



The Long Shadow

By CHARLES A. WELLS

FEW REALIZE that in our era more Christians are living under oppression than at any time since the days of the catacombs of Rome. Suffering for one's faith is a daily experience in half the world. In China a scourge has fallen on the churches and Christian schools such as fell on Russia thirty years ago. Something of the same experience has been, in varying degrees, the daily lot of millions in Eastern Europe. But we have already learned from Russia's experience that Christians know how to suffer, that the Christian faith can endure. For, as all informed persons know, the Communists have utterly failed to destroy religion and the church in Russia. They have curbed and oppressed it for thirty years, but the church is still there, strong and vigorous behind the Iron Curtain. But we did not need Russia to teach us this. Nineteen hundred years ago the cross gloriously demonstrated the triumph of right and truth over suffering and death. It showed the way to victory over oppression.

APRIL QUIZ COLUMN

CORRECTION: March, No. 17, figure should have been \$18,100.

Note: Questions are taken from all pages and occasionally from advertisements.

1. Who drove with Bill Hackett out to Pang Ta K'wa?
2. Of what are we never in danger of too much?
3. How many Karen Christians were released from the jail?
4. Who was overcome with emotion in the midst of his prayer?
5. Who was Harold R. Ely?
6. Who was the executive committee of the church of God in Palestine?
7. Who died in England on January 4, 1954?
8. Who spent his 85th anniversary with MISSIONS?

Note that this contest began with the June issue, 1953, is completed with the issue of May, 1954, and is open only to subscribers.

9. What is solidly on its own feet and resolutely marching ahead?
10. What is "The Open Forum"?
11. Who is Mrs. H. T. Molan?
12. What is today more widely distributed geographically?
13. What was organized in January, 1949?
14. Who preaches missions?
15. What gloriously demonstrated the triumph over suffering?
16. Where is there definite progress?
17. Who is D. Elton Trueblood?
18. Who are Dr. Shushila and Dr. Ahma?

Rules for 1953-1954

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1954, to receive credit.

Newsbriefs

Walter Zimmer Follows In Judson's Path

Mr. and Mrs. Walter Zimmer and family, missionaries at Moulmein, Burma, recently returned to their field to start a second term. His wife and children went by airplane, but Mr. Zimmer writes: "I took the boat rather than the airplane for two reasons. First, because we had a great deal of freight and I wanted to keep my eye on it. Things have a way of disappearing easily in this land. Second, Judson had come from Rangoon to Moulmein by sea, and I wanted to follow in his path. It was somewhat of a thrill to realize that the view I saw that bright Sunday morning was just about the same as had met his eyes one hundred and forty years ago. Then, as I rode the pony cart to No. 12 Mission Road, we passed the Burmese church which he founded 126 years ago." He continues with a very choice statement, that "the town is full of Baptist

landmarks. The son of one of the first women Judson baptized is still living in Moulmein. He is ninety-three years old. Some day we are going to take pencil and notebook, call on him, and let him reminisce all he wants to."

Missionaries Request Literature, Games, Music

"Knowing that you want to have a part in the Moulmein work," writes Mrs. Walter Zimmer, "could we make a few requests: We could use any amount of old Sunday school literature, games of all sorts for our student center, non-royalty religious plays, especially Christmas plays, old choir music, and books. Be sure to mark the package 'used literature with no value.'" Mrs. Zimmer's address is 12 Mission Road, Moulmein, Burma.

Bruce E. Jackson Passes Away

On February 19, death came to Bruce E. Jackson while visiting with his brother in California. Although Dr. Jackson had been ailing, death came as a severe shock to those who knew and loved him. He was



Gov. Elmer Anderson of Minnesota, Reuben E. Nelson, general secretary of the American Baptist Convention, and Pieter Smit, of the committee on arrangements, discuss plans for the annual meeting of the convention in Minneapolis, May 24-28. Herbert Ford, chairman, and Mrs. Glen Wallace, co-chairman, of the advance registration committee, are making definite progress toward securing a large attendance

born August 1, 1885. Graduated from the University of North Dakota in 1906, he trained for the ministry at the Divinity School of the University of Chicago, and was graduated in 1909. He was ordained that year in the Aurora Association in Illinois. In addition to service in the churches in Iowa, North Dakota, and Wyoming, Dr.



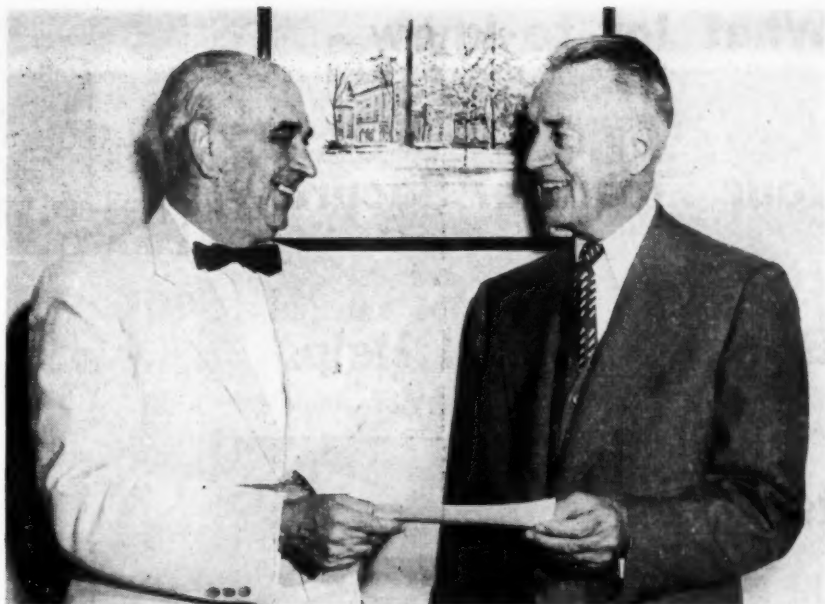
Bruce E. Jackson

Jackson served the armed forces in the First World War as a Y.M.C.A. secretary. In 1944, Franklin College honored him with the degree of Doctor of Divinity. Dr. Jackson served American Baptists continuously from October 1, 1924, to August 1, 1950, as secretary of field activities in the Council on Missionary Cooperation. His name was synonymous, not only with efficiency, but with spiritual perception and genuine interest in people. On retirement, Dr. Jackson became a part-time assistant to Reuben E. Nelson, general secretary of the American Baptist Convention, and remained in that position until his health indicated the necessity of a more complete retirement. Dr. Jackson served as chairman of the committee on chaplains until the very end.

Lawrence H. Janssen Joins Juvenile Protection Program

On March 1, Lawrence H. Janssen began his new duties as field

April, 1954



F. McK. Blough (left) Indianapolis Division Manager, Standard Oil Company (Indiana) presenting their check for \$21,000 to Dr. Frank H. Sparks, President of Associated Colleges of Indiana.

The two men pictured here both have larger responsibilities than their concern for Franklin College, yet both are concerned in a most interesting way.

In 1948, two Indiana college presidents went together to call on two Indiana corporation heads, asking support for a *group* of the independent, church-related colleges of the state. The calls resulted in two gifts, one of \$5,000 and the other of \$10,000, to be divided equally among five institutions. Franklin College was one of the five!

Now, twelve Indiana independent colleges work together, their presidents giving twenty days a year to calling, two by two, on corporation heads. They are finding it a stimulating educational experience with the businessmen and among themselves, as they go about together, sharing problems and convictions, and understanding one another's purposes and programs more fully. Last year Indiana business gave the twelve colleges over \$300,000 in much needed support toward that substantial portion of educational cost which student tuition does not pay.

This program entered a new phase in 1953. A few large inter-state corporations began to contribute. The first large gift, to associations of colleges in fourteen states including Indiana, was made by the Standard Oil Company of Indiana. Here, then, you see Mr. F. McK. Blough, Indianapolis Division Manager of the company, handing a check for \$21,000, Indiana's *prorata* share of the total \$150,000, to President Frank H. Sparks, of the Associated Colleges of Indiana. From this generous gift, Franklin College received one-twelfth, or \$1,750.

Independent business is doing this because its leaders believe it is wholesome for America to maintain the strength of its voluntarily supported educational institutions along with the tax-supported schools.

Surely it is as important for Baptists to support their colleges as for business to do it! Baptist churches have the Institutional Budget through which to contribute to the Baptist colleges of their choice.

Let Mr. Blough, the businessman, and President Sparks, the educator, remind Baptist church people that they too have a stake in perpetuating the independence and freedom of their colleges!

For information write: DIRECTOR OF ADMISSIONS

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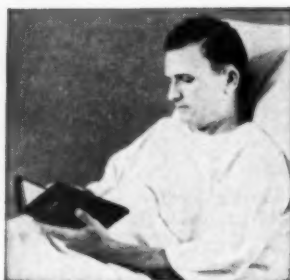
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representative of the Juvenile Protection Program of the department of cities of The American Baptist Home Mission Society. Mr. Janssen received his education at the University of Wisconsin and the Colgate Rochester Divinity School. Since 1949, Mr. Janssen has been pastor of the First Baptist Church, Warrens, Wis., and Union Church, Mather, Wis. Prior to 1949, he served as pastor of the First Baptist Church, Berlin, Wis. Mr. Janssen will make surveys of communities to discover the extent of de-



Lawrence H. Janssen

linquency, and to study church programs to determine whether the programs are meeting the needs of youth. He will direct summer Junior Citizens' Camps and lead recreation leaders' laboratory schools. He will speak in churches, interpreting the Juvenile Protection Program.

Tools of War Now Symbols of Reconstruction

Each time Chaplain Herman N. Benner conducts the communion service for the 578th Engineer Battalion, overseas, he uses communion plates which are beautifully engraved brass discs fashioned by Korean craftsmen from the debris of war. Though they were not originally made to serve as communion trays, Chaplain Benner recognized their potential as he beheld the handsome burnished plates in the Korean market. Chaplain Benner says: "These trays were once tools

of war. Now in their new role they are a symbol of the reconstruction that is being effected in wartorn Korea." It is like turning swords into plowshares.

Books for Pastors In the Philippines

Pastors in the Philippines are very much in need of good books to help them in their work, and find it difficult to obtain them. Suitable books or magazines in English, that will help pastors with sermon preparation or in work for their parishes, may be sent as printed matter through the post office, and should be addressed to Ralph George, Central Philippine University, Iloilo City, Philippines.

Bengal-Orissa Field Reports Unchurched Areas

One church for each 320 villages in Balasore, and one for each 390 villages in Midnapore is the average situation, according to American Baptist missionary William Osgood. In these two areas live 4,400,000 persons. The all-Indian average is one church for each twenty-four villages. The missionaries are asking for more help to meet the needs.

Seminary in India Overflows with Students

Students seeking admission to our American Baptist theological seminary in Ramapatnam, South India, had to be turned away after forty-six new students had been admitted, according to Missionary Maurice Blanchard. With a total enrolment of seventy-one, there was no more space. The school has opened a four-year course for the degree of graduate in Theology. Students entering now come with preparation usually above the minimum requirements for admission.

Protestants Increase Giving

A \$41.94 annual gift to the church is the average for all American Protestants, according to Thomas K. Thompson, of the department of stewardship of the National Council of Churches. This record for 1953 is an advance of \$2.95 over the previous year. Of the total \$41.94 given, Protestants give \$8.57 annually to missions,

benevolences, etc., through their churches. With an average of \$165.26 per person, \$136.59 of which is for missions, the Seventh Day Adventists again lead all Protestants in giving; Wesleyan Methodists come next with \$149.56 each; the Brethren in Christ, \$120.44. American Baptists made a per cap-

ita average contribution of \$36.91 during the past year. Of that sum, \$6.20 was for benevolences.

First Baptist Student Conference, Green Lake

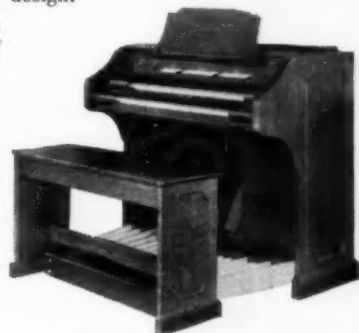
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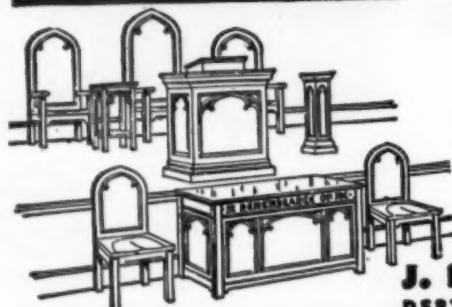
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Lake, Wis., Sept. 5-10. "Christian Obedience in the University" will be the theme, according to Frank A. Sharp, adviser of the national group. Leaders will include Harry Kreuner, Roger Fredrikson, Kyaw Than, of Burma, William Hamilton, Samuel H. Miller, and university pastors.

Married Couples' Night On Crow Indian Field

Chester Bentley, veteran missionary on the Crow Indian mission field at Crow Agency, Mont., recently held a married couples' night. In attendance were thirty-five or more couples who had been united in marriage by Dr. Bentley. During the thirty years of his ministry at the Crow Agency field, he has married 380 couples. Dr. and Mrs. Bentley have left a powerful Christian influence throughout the Crow territory during their splendid years of Christian leadership.

The Yokefellow Foundation, D. Elton Trueblood, Director

Some six thousand Americans are wearing small golden pins in the shape of an ox yoke. This is the emblem of the newly-formed lay organization, The Yokefellow Foundation, of which D. Elton Trueblood is the director. The emblem stands for work, self-discipline, and fellowship. The term "yokefellow" was known in the New Testament, and has been largely lost in the modern world. This spontaneous movement, which involves limitation upon self-indulgence and is a disciplined freedom, is reviving it. The movement grew out of a national conference on lay religion, sponsored by Earlham College, a Quaker institution, where Dr. Trueblood is head of the philosophy department. The pins are being distributed, on a non-profit basis, through The American Baptist Home Mission Society, 164 Fifth Ave., New York 10, N. Y.

New Tamil Sunday School Has Nineteen Pupils

Our missionaries Russ and Ruby Brown, of Rangoon, Burma, tell of a new work with children: "On our mission compound a Tamil Sunday school was started, with nineteen

pupils, and it is growing every week. The leaders thought no one would come, because the children are all Hindus. Now they say that if we could start a day school they have the names of one hundred children who would like to attend, who are not now going to any school. Since they speak only Tamil, they cannot attend the state schools, which use only Burmese." The Browns continue with the hope "that God will open the door so that we may start this Tamil school to give those who are hungering for knowledge some Christian training and basic education."

Baby Chicks Flown To Farmers in Egypt

A shipment of 35,000 baby chicks was flown from Idlewild Airport, New York, N. Y., to Cairo, Egypt. These chicks were purchased with funds contributed by church groups and interested individuals for this particular activity. They will be distributed in Egypt, as an expression of the good will of the American people, to rural farmers living in conditions of malnutrition and poverty. Ten thousand of these chicks are being supplied by Ketay's Hatchery, which is located near Huntington, N. Y. This project is a part of the work of Heifer Project, Inc., of New Windsor, Md., in which American Baptists cooperate.

Brooks House Reports Activities

Brooks House of Christian Service, Hammond, Ind., is a beehive of Christian activity throughout the year. During 1953, the institution made 15,305 individual contacts. There were 224 groups holding 1,194 group meetings. The nursery school reported 3,130 child days of care offered working mothers. In addition, 46,726 individual contacts were made through the counseling program, game rooms, showers, library, lessons, conferences, and interviews. Executive Director C. Dwight Klinck relates that 2,275 camper days were offered to the children of Hammond, who otherwise would have had no camping experience. More than ten thousand individual contacts were made through voluntary attendance at various religious activities. There

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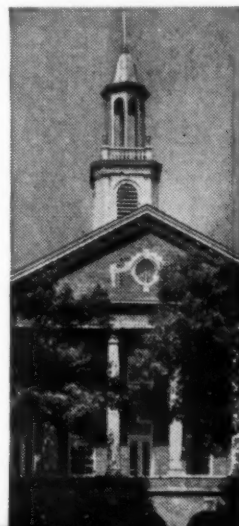
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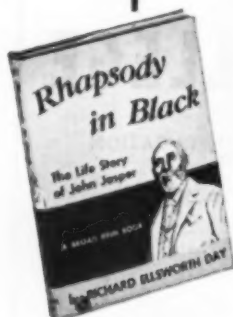
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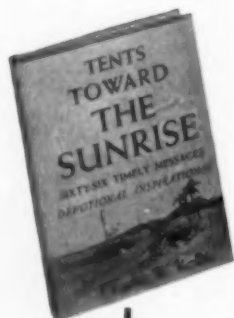
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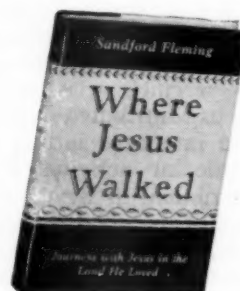
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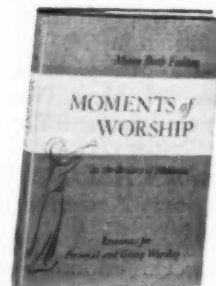
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LOS ANGELES

were also 2,526 individual contacts through community organizations using the facilities of the institution. Ten civic groups meet regularly in Brooks House. Although statistics are not always impressive, these indicate what goes on in a typical Christian center sponsored by The American Baptist Home Mission Society.

Philippines Needs Student Centers

Lydia Garrido says in an article written for *Filipino Christian Youth*, that the Philippines needs more student centers to break down prejudices in a Roman Catholic country, to introduce the Bible where most students have never seen a Bible and are not encouraged to read it, to bring a Christ-centered program in setting up Christian training and character building, and to give opportunities for young Christian to serve. In her years of service in the Baptist Student Center, La Paz, Iloilo City, Miss Garrido has seen these needs being met as the center ministers to the spiritual, the physical, the social, and the mental needs of the individual.

Agricultural Project For Bhimpore Community

Our missionaries Glenn and Shirley Hill, Bhimpore, India, in an interesting greeting and newsletter, write of two recent experiences which have brought them great joy. "We have accomplished a few objectives. One of them was to interest the community in an agricultural project. It involves the forming of a farming cooperative society of thirty members, and eventually the purchasing of a water pump and other improved farming implements, as well as improved seeds and techniques. The co-op has now become a reality and the farmers are as eager as we are to try to improve production." They continue to tell of progress in evangelism and about a Bengali evangelist, Subha Pandit, who conducted a week of evangelistic meetings. "During this time of special effort, twenty-seven girls and eleven young men acknowledged Christ as their Savior. When we see their radiant faces, we thank God again for the privilege of working here for him."

Letters . . .

TO THE EDITOR

TO THE EDITOR:

Allow me to to congratulate you on your courage and insight in revealing the insidious nature of the attacks on basic human rights and American liberty by McCarthy and Velde.

Let us call these committees back to their constitutional purpose—to secure information for wise legislation. These committees have no right to constitute themselves as courts that do not give the witnesses and the accused their rights under the law of the land. Congressional committees were not created to provide at taxpayer's expense mass publicity for demagogues, to build up the careers of men who are destroying the Constitution in the name of patriotism.

To oppose communism is not enough. Adolph Hitler did that, and so did Benito Mussolini. Let us reaffirm the historic American position of opposing all forms of tyranny, including communism, but maintaining basic human rights and American liberty.

An America true to her historic freedoms and constitutional safeguards is a strong America. In freedom and with human rights intact, we can identify and defeat any form of totalitarianism that raises its ugly head. Evil, even the evil of communism, can be defeated by Christian and democratic methods.

ROBERT L. CLINGAN

Genoa, N. Y.

TO THE EDITOR:

I seldom indulge in fan-mail, but MISSIONS has been a favorite with me for many years, and grows more so as the years go by. The Quiz Column has intrigued me and I usually get all eighteen, even if I am not businesslike enough to send the answers in.

The reason for my writing today is to say that I gave a digest of the January issue at a woman's meeting. The women showed a deep interest in the magazine. We only wish we

had the same type of magazine here in Japan, and as our home-mission work here extends itself to foreign-mission work in Okinawa, there will be an even greater need for a MISSIONS magazine in Japan.

Thanks for the helpful material in MISSIONS.

VIDA POST

Sendai, Japan

TO THE EDITOR:

For years we have been reading and enjoying MISSIONS. As usual, I have not written until I have a complaint to make. In the January, 1954, issue on page 25, you printed: "Prairie City, Iowa, has five hundred new families a month." Since Prairie City is near here, I know that it has not had five new families in a year. Surely you mean some other place.

RALPH COBB

Des Moines, Iowa

[The reference should have been to Prairie City, Kans. EDITOR.]

TO THE EDITOR:

I feel tempted every month to write you as to how much I enjoyed reading the last number of MISSIONS, but forbear. Dr. Lippard, with whom I worked for so many years while I was state secretary of Wisconsin, is a "must" every month.

I spent much of January 28, the eighty-fifth anniversary of my birth, with MISSIONS. That particular number, January, had pictures of twenty very familiar scenes, like the front cover, or pictures of old friends. Just wanted to say this in appreciation of what MISSIONS means from month to month. Nothing to do but read nowadays.

A. LEGRAND

Pasadena, Calif.

TO THE EDITOR:

February MISSIONS is another grand issue: snappy, concise, right on the mark. Your labors are amply justified.

RALPH WALKER

New York, N. Y.



As I See It

By WILLIAM B. LIPPARD

TO HONOR the 200th anniversary of Columbia University, founded in 1754 in New York, the U. S. Post Office Department issued a commemorative three-cent stamp, with this inscription across the bottom: MAN'S RIGHT TO KNOWLEDGE AND THE FREE USE THEREOF. Complacently the American people agree with that. Shamefully they violate it, repudiate it, cancel it, whenever some self-appointed censors decide what books they shall read or what films they shall see, or whenever a Senator or other government official purges libraries of books relating directly or indirectly to communism.

Perhaps in this postage stamp the Government has sought penitently in sack cloth and ashes to atone for the silly State Department book-burning which President Eisenhower condemned in his famous book-burning speech at Dartmouth College. In these days many self-important people would like to decide what books you and I shall not read, and what moving picture films you and I shall not see. It is essential ever to remember that the American people are adults and not children. *We are never in danger of too much reading or thinking.* What we should be afraid of is not books but people with cramped, stunted, peanut-sized minds. More knowledge rather than less, and more freedom to use and apply our knowledge, will enable us more successfully to distinguish between truth and error, and between fact and propaganda.

You have just paid the first installment on your income tax for 1954. You never calculated that

three-fourths of it goes to pay for war, past, present, and future! That fact was again revealed in President Eisenhower's annual budget message to Congress. For the fiscal year 1954 the budget totals \$76-billion. Of this \$56-billion, or almost 75 per cent, pays for war, which W. S. Hughes, of England, in a memorable speech at the meeting of the American Baptist Convention in Washington in 1933, defined as "*the ghastly business of killing people!*" That was his definition before the Second World War, before Hiroshima, before Korea, before the hydrogen bomb.

With all his brilliant rhetoric and superb command of the English language, Dr. Hughes would be hard put to define war as of today. To keep one of our modern bombing planes in the air for only four hours costs \$6,500 in gas, service, and personnel. That would give some boy or girl a four-year college education. The cost of one bomber would build 366 modest homes at \$15,000 each, housing 366 American families. Bombers soon become useless junk and must be replaced by newer and more expensive models. The 366 homes would contribute to the enduring glory and well-being of America. Most people around the world, including Russians and Americans, are intelligent. Yet in their annual support of war they are incredibly stupid.

A recent nation-wide survey reported "The Old Rugged Cross" as the favorite American hymn. This bit of news prompts a disturbing reflection. Does this hymn preference reveal a sad, nostalgic yearning for something that has departed

from American Christianity? To be a follower of Christ once meant a life of sacrificial devotion and of ardent enthusiasm for his cause, instead of the average Christian life of today so completely submerged in superficial, complacent, easy-going respectabilities.

One reason for communism's tremendous world gains is that it takes Christianity's sacrificial principle and uses it for its own purposes. Karl Marx and Nicolai Lenin have turned the world's greatest symbol of sacrifice into a dynamic principle of communism. Inspired by this principle, the eighty-seven Communist members of the French Parliament are reported to be turning their salaries over to the Communist Party. Young Communist fanatics in China pledge never to work less than eighteen hours a day in order to advance their cause. "Communism is successful," declares Bishop Fulton J. Sheen, "because it has stolen the greatest possession of Christianity, the Cross!"

This month's return of Good Friday should prompt a new dedication, not to an old-fashioned, popular hymn, but to a living Lord who prompted the Apostle Paul to set forth his own life's philosophy in the familiar words: "to me to live is Christ." Good Friday should remind us of that and inspire a daily attempt to exemplify it.

Vice-president H. L. Lourie, of the Association of Alcoholic Beverage Importers, says that the American people now drink four times as much imported whiskey as twenty years ago. *He attributes this to television!* More than 70 per cent of liquor now sold in the United States is drunk at home in front of television screens. Bar hounds, female bar flies, tavern tipplers, all have been lured by television from bars and taverns to homes and hearths. Television facilitates home drinking; it likewise promotes drinking by its insidious advertising, which seeks to transform alcoholic consumption into a respectable family habit. Since I own no television set, I cannot express an opinion as to whether television is good or bad. In respect to liquor consumption it seems to be an unmitigated evil.

April, 1954

EDITORIALS

ONCE AGAIN Easter comes with its message of hope for a world that is bordering on despair. It says to this world, as it has said many times before, that armies and navies and governments and material forces do not have the last word when it comes to the issues of life and death. Not even the grave has the last word. Life is greater than death and must triumph over it. The crucified Christ became the living Christ. The despairing disciples became courageous evangelists. The church became a force that challenged even the strongholds of Caesar. It could be housed but not imprisoned. It persisted in bringing the spirit of a new life to all who embraced it. The gospel it proclaimed brought new values into human life, gave men and women courage, offered them something to live for and, if need be, to die for. And it can do the same for this generation, which has lost its grip on eternal realities. The same Christ who went before his disciples into Galilee is going before his disciples today—into Asia and Africa and Latin America and Europe and all the world. He is calling us to a world of peace and good will.

Tragic Stampede Near Allahabad

NEWSPAPER reports indicate that at least 350 Hindu pilgrims were trampled to death early in February when thousands tried to bathe simultaneously in the sacred water at the confluence of the Ganges and Jumna Rivers, near Allahabad, at an auspicious moment that occurs in the Hindu calendar only once in 144 years (*MISSIONS*, March, 1954, p. 15). At least another thousand persons were injured in this mad rush to perform a ceremony which they believed would free them from the endless future lives of the Hindu system. Bodies of men, women, and children were strewn in an area of two hun-

dred square yards after the melee, and for the rest of the day thousands mourned their dead, missing, or injured kinsmen. Call this demonstration superstition or fanaticism if you will, but you may, more accurately, call it religious devotion. Rightly directed, it could become the greatest force in the world. What would happen if people called Christians should display—in a constructive, redemptive manner—a similar devotion even once in 144 years?

Storm Warnings In Spain and India

SPOKESMEN for the Roman Catholic Church in Spain sounded a warning recently that "the overwhelming majority" of Spanish workers are indifferent to religion. As reported in *Time*, the warning appeared in *Ecclesia*, official journal of Spanish Catholic Action, the only magazine in Spain not censored by the Government. The worker's aloofness from the church is said to derive from a feeling that the church is unconcerned about the facts of his bitter life. "The workers believe that both the church and the priest are more inclined toward the moneyed than the humble classes, and are even convinced that our apostolate protects the rich more than the poor," declared *Ecclesia*. In a follow-up editorial that magazine then called upon Spain to "beware of a comfortable attitude of complacency toward brilliant processions and of indulging in the rash assumption that law and the police are enough to check silent storms, well-formed discontent and rampant social injustice." Coming from a Roman Catholic source, and from Franco's Spain of all places, this statement indicates that the Spanish hierarchy is not engaging in a game of make-believe. Rather, it is facing a real problem—a problem which is common to all lands and to Protestantism no less than Roman Catholicism. Why are workers even in

the United States indifferent to the church? Must we confess that the warning issued by *Ecclesia* would just about cover the ground here? And what is the situation in mission lands, say, in India, where the economic problem is perhaps more acute than anywhere else in the world? Writing in *The Christian Century* for February 17, Ralph R. Keithahn, who is in charge of the Gandhi Memorial Trust training camp for South India, declares: "India wants to know today what Jesus Christ may mean to her. We missionaries face the naked, the hungry and exploited around us. Unless our living has vital relationship to this dire world of need our witness will be a scandal." He says, furthermore, that "the missionary should come to help the church of India to be relevant to India's needs. We must learn to lose ourselves in the poverty-stricken villages and slums." It all sounds like a passage from the New Testament. Not only the future of Christian missions, but of Christianity itself, in whatever part of the world it may be, must surely lie in that direction.

Religious Freedom On the Defensive

RELIGIOUS FREEDOM has its back to the wall in troubled Colombia. Last fall the regime of Gustavo Rojas Pinilla banned Protestant activity in eighteen mission territories in remote sections of the country, and just a few weeks ago announced another curb. The latest directive states that Protestants may no longer engage in religious activities outside their churches, though within the churches they will not be molested. It is at this point, of course, that religious freedom ceases to exist. Permission to engage in activities only within the walls of a church building is not religious freedom at all. Christianity is a religion of the open road, the market place, the places where men work for their daily bread, the communities in which they live, the concerns of their very lives. Confine Christianity to a building, even a sanctuary, and you destroy it. Christianity is a religion of freedom; it cannot be imprisoned. The police in Italy, as well as in Colombia, are finding their hands full at that very point. They are finding stout resistance in their efforts to control the missionary activities of the Church of Christ, an American Protestant group. Whatever else

may be said with regard to this conflict, certainly religious liberty is at stake. And that is not all. Protestant activity in Italy has caused the Roman Catholic hierarchy to equate it with Communist propaganda. "We must denounce," recently declared the hierarchy, "the intensified Protestant propaganda, usually of foreign origin, which comes to sow pernicious errors also in our country, to threaten the spiritual unity of the Italian people, and to separate our simple people, by speculating upon their miserable material conditions, from the Catholic Church. All this goes to the evident advantage . . . of atheistic communism, . . ." This is a serious charge—one that American Protestants may well remember.

A Bundle Of Sticks

AESOP'S fable about a bundle of sticks should be required reading for all extreme partisans in the United States, both Democrats and Republicans. One stick at a time could be broken easily, but the bundle of sticks could not be broken. In union there is strength, Aesop was saying. And that is what President Eisenhower was saying at a recent press conference, when he remarked that the times are too serious to indulge in extreme partisanship. They are too serious for Democrats to be building up a "depression psychology." They are too serious for Republicans to talk as if the word "Democrat" were synonymous with "treason." In the interest of national unity and strength, it is high time for both parties to exercise restraint. A house divided against itself cannot stand. And if we are dead in earnest about stopping communism, it is only reasonable to assume that we can stop it more effectively and more quickly by concerted action than we can by fragmentary efforts. It is to be hoped that in the present crisis the American people will consider the nation as having priority over politics, regardless of the party in power.

Genuine Democracy, Not Vigilantism

EVERY AMERICAN should know that the war against totalitarianism, whether communist or fascist in expression, must be waged by democratic methods if it is to succeed. Guilt by association, judgment by accu-

sation, invasion of the privacy of personal opinions and beliefs, and the confusion of dissent with disloyalty are, as the American Civil Liberties Union has said, characteristic of the totalitarian tyrannies we abhor. Hitler's regime was built on these very principles, and so was Mussolini's and Stalin's. Suspicion was king. Nobody could trust anybody else, not even the members of his own family. Brother could not trust brother, and father could not trust son. The state was supreme, and vigilantism was its strong right arm. To say that such things cannot happen here is to fall into grievous error. They *are* happening here! Vigilante groups across the nation are snooping on their friends and neighbors, sending their names to the F.B.I., passing judgment upon them without even the courtesy of a hearing. If these names are published by a Congressional committee, persons accused lose whatever protection libel and slander laws may afford them. If they are called before a Congressional committee for a hearing, they find that our time-honored principle of considering the accused innocent until the courts can prove him guilty has been reversed. Now he is guilty until he can prove his innocence. The "due process" of law is no longer in effect. He is being tried, not by a court, but by police-state procedures. Defend democracy? Why, this is the way to destroy it! Totalitarianism wins without even a struggle.

Hope Centers In Geneva

AFTER twenty-seven meetings totaling ninety-five hours, the Big Four conference of foreign ministers in Berlin ended in virtual failure. It failed to accomplish a single objective in so far as the European scene was concerned. Germany remains divided, and no Austrian treaty is in sight. But the single agreement reached after several days of futile debate could well turn out to be one of vast significance to the peace and security of the world. The long-awaited Korean peace conference at last is to be held in Geneva, Switzerland, beginning April 26. On the agenda will be not only the Korean War, but also the conflict in Indo-China, and the outcome could be the world's best turn of events. The conditions of the conference are acceptable to all participants in the Korean struggle, including

Communist China, and so the deadlock at Panmunjom has been broken. No American recognition of Communist China is involved, and should not be. The conference will be a Big Four, not a Big Five, affair. But Communist China's participation is absolutely essential if there is to be any hope of settling the issues. Hope for peace and of bypassing a third world war has now shifted from Berlin to Geneva, and this new approach should have the wholehearted support of all men of good will. Berlin revealed how implacable, how relentless, international communism really is. By the same token, Berlin revealed also that the struggle against communism is extremely difficult. To resort to war is to invite disaster, perhaps for the entire world. Arbitration is the right way out of the mess we are in.

In Praise of Our Air Force Chaplains

A VISIT to some of the Air Force bases across the southern half of the United States with Chief of Air Force Chaplains (Major General) Charles I. Carpenter, affords an excellent opportunity to record a word of praise for the superb service our Air Force chaplains are rendering. Under Chaplain Carpenter's dynamic leadership these men are seeing to it that every person who arrives at an Air Force base for training is confronted with his personal responsibility to God and to the challenge of a clean and upright life. The chaplain conducts religious services, of course, but his work is by no means done when these services are concluded. He teaches character-guidance courses and spends long hours in personal counseling. Ethical problems, family difficulties, religious problems, and just plain homesickness require the patient understanding and the keenest insights of the chaplain every day in the week. At Amarillo, Texas, where an experimental retraining program is seeing what can be done to restore to active duty, or to a useful civilian life, some two hundred persons selected from guardhouses across the nation, the chaplains are playing a significant role. If this experiment continues on its present high level of success, no doubt it will be widely expanded and extended. And the chaplain will be at the forefront of the advance.

Is Christianity Losing Ground?

ASKED whether in their opinion Christianity is losing ground, seven out of ten of the people you know, if they committed themselves at all, probably would say that it is, and would go on to tell you why. They would point to the widespread secularism of our day, the emphasis upon material values, the struggle for money and the things that money can buy. They would have much to say about communism and its challenge, not only to the Christian faith, but to everything in life that we associate with that faith. No doubt they would comment on a civilization that produced two world wars in one generation and now, in a few short years, is perilously close to a third. So the seven out of ten probably would say that Christianity is losing ground.

A world-renowned church historian—Kenneth Scott Latourette—would, however, not agree with them. After more than thirty years of research and teaching at Yale University, he writes in his *A History of Christianity* (Harper & Brothers, 1953) that Christianity has become “the most widespread of all religious faiths,” and that, “measured by its effects,” it has become “the most potent single force in the life of mankind.” He declares further that “Christianity is today more widely distributed geographically and more deeply rooted among more peoples than it or any other faith has ever been,” and that “during the past four hundred and fifty years and especially in the last century and a half, Christianity has been more influential in the life of the human race than at any previous time.”

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Anyone who knows Dr. Latourette personally, or has even a nodding acquaintance with his voluminous writings, knows that he is not given to oversimplification or exaggeration. It would, therefore, be extremely difficult to challenge his statement or to find evidence to the contrary. And so the easy thing would be to accept all that he says, uncritically, rejoice in it, and give way to a long-suppressed desire to celebrate.

At just that point, however, one would abruptly part company with Dr. Latourette. He is optimistic, but not *that* optimistic! Always mixed with his optimism is a sizable sprinkling of realism. So, after writing that “Christianity is today more widely distributed geographically and more deeply rooted among more peoples than it or any other faith has ever been,” he declares in the very next sentence that “by a strange and striking contrast, Christianity has never been as extensively challenged as in the mid-twentieth century.” Not only have rival, non-Christian religions, such as Islam, Hinduism, and Buddhism, continued to be resistant, but even within Christendom “great defections have been occurring and fresh rivals, sprung from Christendom, the chief of them Communism, have been spreading throughout the globe and have been threatening all historic religions, notably Christianity itself.”

Then, is Christianity losing ground? Up to now it is not, Dr. Latourette probably would answer; indeed, up to now its influence upon mankind is a demonstrable fact that should cause widespread rejoicing. But not too fast, and please exercise some restraint. You see, the traditional rivals of Christianity are still on the field, and now a new one has appeared—communism—that threatens the life of all religions, especially Christianity.

Here is where unrestrained, unbounded optimism about the predetermined and inevitable triumph of Christianity over communism falls under its own weight. This view is totally unrealistic. Communism is a ruthless and relentless foe of Christianity, Protestant Christianity in particular. It is just that because, as Dr. Latourette rightly says, communism sprang from Christendom and now threatens to enslave it. Communism did not spring from Islam or Hinduism or Buddhism. Indeed, it could not have done so, unconcerned as these religions are with the widely propagandized—but bogus—concerns of communism: food for the hungry, clothing for the naked, medicine for the sick, land for the landless, equality for the races, peace on earth.

Here, then, is the fundamental reason why communism is the archenemy of Christianity in our day. It has taken over bodily some of the basic concepts of Christianity and is now adapting them to its own evil purposes.

But Christianity itself is not without blame at this point. By default, by neglecting to emphasize these deep and perennial human concerns, by preoccupation with what it has considered weightier matters, Christianity has all too largely surrendered its original passion for fullness of life for all men. Now communism, capitalizing on that very default, is dispensing elements of Christian truth mixed with potent ingredients of pagan error. And so widespread is the religious illiteracy of our day that even Congressional investigating committees have difficulty in distinguishing between the truth and the error.

So the hysteria created in the struggle with communism tends to silence Christianity, to equate its humanitarian principles with communism's caricature of those principles, to brand its prophets and reformers as traitors. There is no need for communism to wage open warfare against Christianity; it does a better job working from within. "Sometimes it seems," writes Dr. Latourette, "that from Christianity have been issuing the forces of its own destruction." Exactly so—it not only *seems* so, but *is* so.

We have spoken of the default of Christianity in failing to proclaim its own basic humanitarian principles; of its preoccupation with what it has considered to be weightier, more important matters. Indeed, throughout its history Christianity has been plagued with endless debate and futile controversy. The meaning of baptism and the Lord's Supper, and whether or not they are essential to salvation; the time for the celebration of Easter; the unforgivable sin or sins; the person of Christ, how much human and how much divine; the composition of the trinity, whether three Gods or one; whether some people are predestined to salvation and others to damnation; eschatology, the doctrine of last things; the precise specifications of ecclesiastical

haberdashery—these and a thousand other interests have consumed countless working hours of private investigation and public debate.

Meanwhile, there has been all too little emphasis on matters that were central in the life and ministry of Jesus: the dignity and worth of every human being, the right of every man to a free and useful life, the prayer that God's kingdom may come and his will be done on earth as it is in heaven. "I came that they may have life, and have it abundantly," says the Good Shepherd. And, making the words of Isaiah his own, the youthful Preacher of Nazareth declares: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

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It is with these words, and the concepts back of them, that Christianity must now launch a counteroffensive against communism. From Washington to Moscow we must proclaim that these are the words of Christianity, not of communism. We must somehow let the millions of underprivileged, disillusioned peoples of Asia and Africa know that in Christ and his gospel is their hope—the only hope worthy of the name. By precept and example we must convince them that the Christian church (and, therefore, the Christian mission) is not an advance agent of Western imperialism, but a fellowship of men and women who have found freedom and light in Christ. We must proclaim once again a living Christ and a life-giving gospel. And the days of communism will be numbered the day that kind of Christianity begins to take effect.

Is Christianity losing ground? No, not yet. But it "has never been as extensively challenged as in the mid-twentieth century." What the situation will be ten years from now, five years from now, will depend in large measure upon what people called Christians do about that challenge today.

Reflections Along the Burma Road

There is a forward thrust in Burma today. The church is solidly on its own feet and resolutely marching forward

By JOHN E. SKOGLUND

IN THE WINTER of 1953, it was my privilege again to visit Burma. What a difference from 1948-49! Then it was impossible to get outside of the city of Rangoon. Insurgents held most of Burma, and bullets were flying through the tree tops of Judson campus. Now it is possible to reach almost every corner of Burma. Some parts still are held by the various brands of insurgents, but these sections can be hopped over by the Union of Burma Airways.

Hazel F. Shank, W.A.B.F.M.S. secretary, Mrs. H. G. Colwell, past-president of the American Baptist Convention, Richard Cummings, associate home secretary of the A.B.F.-M.S., and I traveled many thousands of miles, covering most of the areas in which we work from the Chin and Kachin Hills in the north to Tavoy in the south. Our experiences were as varied as was the country through which we traveled. I should like to share a few of these by quoting from some of the letters I sent home to my family. They represent on-the-spot reflections while traveling the Burma Road.

The foreign-mission enterprise seeks in many ways to bring the gospel to those who do not know it and to help those who have received it to enter into a more abundant life. Literature and literacy, audio-visual aids, education and medicine, agriculture and industrial training, social service and student work, all are ways of helping along the road to a fuller Christian life. All of these are to be found in Burma. This does not mean that evangelism is minimized. Rather, through these methods the evangelistic program is strengthened. That is plainly evident in Burma. Each year's reports bring in evidences that ever-increasing numbers are being won to Christ.

One of the most significant of these newer ventures is to be found five miles outside of Taunggyi in the southern Shan states. The

letter describing this, dated November 2, was written from Taunggyi. It reads:

"Saturday we came up here. The climate is wonderful. Cool after the heat of Mandalay. Not too cold after the chill of Kachinland. This really is a garden spot. Such strange contrasts as poinsettias and potatoes, apples and avocados, oranges and bananas, pineapples and pears, as well as many other fruits and vegetables, grow in abundance. The government agricultural man told us that it is one of the most agriculturally complete places on the face of the earth.

"Yesterday Miss Shank and I drove with Bill Hackett out to Pang Ta K'wa. This is the rural Christian community enterprise among the Tangthu people. I wish you could have seen the road. It is absolutely the worst one for bumps I have ever been on. The ox carts cut up the clay when it is muddy. This makes huge chuck holes, filled with mire. The water buffaloes then take these over and wallow in them. At times the jeep was leaning over at almost a 45-degree angle skirting these. Nothing is done to repair the road, for Pang Ta K'wa is in no-man's-land between government and insurgent territory. To repair the road might make it easier for the insurgents to get to the town.

"We spoke at the church service. In order for everyone to understand, we were interpreted into both Burmese and Tangthu. It gets to be another long and involved process to have two speeches and two interpretations of each one. The church building is very attractive. The floor is cement, the walls are bamboo, and the roof is aluminum. They have tried to make it as much like a Burmese *zayat* as possible. The people sit on mats on the floor. The pulpit is only eighteen inches high above the platform, and the pastor sits, Burmese fashion, behind it and conducts the service. High above in the back are the communion table and the baptistry.



Photographs by John E. Skoglund

Rev. and Mrs. Donald M. Crider, of Kutkai, Burma, American Baptist missionaries working with Kachins

"We walked about the farm in the afternoon. The specialty has been superior breeds of pigs and chickens. I met several Christian farmers who had benefited from this work. Their economic level has been gradually lifted, and they have been able to give more to the church. Five years ago the mission supplied the pastor and aided in other ways. Today the church members take care of the support of the pastor as well as their other expenses. In large measure the expansion of the project has taken place with their funds. Even the houses in which the Hacketts live was built by the Tangthus. They have developed a Christian cooperative and employ a full-time nurse in their dispensary. In their school they train their children.

"One of the most striking examples of their advance was indicated in the near-by village. We saw two houses with glass windows. These are the first two Tangthu houses ever to have windows. They are the homes of two of the leading Christian farmers, who have discovered better ways through a Christian program of agriculture. May they be symbols of the windows of the soul, through which the light of Christ will enter the whole of the Tangthu people!"

Anyone from America who is interested in the world task of the church and is privileged to visit any of the mission fields, will be amazed at the warmth of welcome which he

receives from the Christians. Their profound sense of thankfulness to those who in some measure have had a part in bringing to them the gospel is expressed in many ways. In Burma, there were many expressions of gratitude. Moreover, we saw a people, the Chins, in many ways primitive, not far removed from animism, rise to an emergency in a most wonderful way. Through their complete willingness to give themselves without stint they possibly saved the lives of Richard Cummings and Robert Johnson.

The story is told in a letter written from Chin Hills, November 10:

"Here I sit in a most peculiar place. The building is one of the most primitive designed by man. The walls are unevenly cut tree branches driven into the ground and tied together at the tops by bamboo thongs, fastened to cross pieces made of assorted tree limbs and bamboos. The roof is thatch and the floor mud. There are no doors, only open places. Cracks serve as windows.

"This morning we (Mission Secretary Erville Sowards and I) came from over a 5,000-foot elevation at Falam by jeep right down the mountainside on a twisting, turning road to the Manipur River, which is at 900 feet elevation. Mr. Sowards counted 146 slides in the 12-mile stretch. At the river we waited in a brush shelter for a cable car to take us across. The two of us were crowded into the wooden crate that makes up the car. The door was latched. Then four men on each side turned huge wooden cranks and pulled us across. The river was deep and swollen from the rains up in India. Had we not had the cable car we would have had to walk six miles in the broiling sun to a bridge. As we were being pulled over, Mr. Sowards looked up at the two bolts holding the wheels and said, 'I hope these are the two strongest little bolts I've ever seen.' Apparently they were, for we got across safely!

"You should see the Chin Hills. To call them 'hills' is a complete misnomer. They are rugged mountains, some going up over 8,000 feet. To get here we took a plane from Mandalay to Kalemmyo. Aboard with us (Mrs. Colwell, Miss Shank, Mr. Cummings, and I) was the Chin minister in the Burma Government, together with his party. At Kalemmyo we had quite a welcome. About 350 Christians from the surrounding villages were there. They



Students, in old Burmese costumes, present scrolls to Miss Shank, Mrs. H. G. Colwell, Dr. Skoglund

made it a joint welcome for the Chin minister and the representatives of the Baptist mission. We wondered what the Buddhist Chin minister thought of being welcomed by Christian hymns. But he took it in good stride. The friends had prepared dinner for the two groups. It was our first experience with Chin food, which was exceptionally good.

"After the meal, Miss Shank and Mrs. Colwell took off for Tiddim by jeep, and the rest of us, Dick Cummings, Bob Johnson, Erville Sowards, and I, left for Haka by truck. We had the truck, for Bob Johnson was bringing in his freight, which had arrived the week before from Rangoon. They had piled in the freight and we sat perched on top of it. The road was incredibly rough and we lurched back and forth all over the place. We rode up and up through exceedingly beautiful teak forests until we reached an elevation of over 7,000 feet. It was terribly cold. Burma may have its hot places, but not the Chin Hills at night. At about seven o'clock we stopped at a government bungalow.

"The next day we were up before dawn and on the way. We drove all morning, passing several Chin villages. Most of them are perched precariously on the mountain sides. From each village groups of Christians came to greet us. The pattern was always the same. We shook hands with all of them. They sang



World Mission Crusade funds made possible the dedication of new building at Burman Seminary, Insein

a song and made a speech. This was one of deep appreciation and affection. Then they gave us gifts of oranges, eggs, and chickens.

"About noon we came to this place from which I am writing. There we unloaded the truck. Chin men were there with pack ponies to take most of the goods. We crossed the river and went by jeep up the mountain to Falam, the administrative center of the Chin Hills. The government bungalow was full except for one room. By arranging ourselves like pieces in a jig-saw puzzle we managed to stretch out. That evening we had a meeting in the church. I have never seen a room so crowded with people.

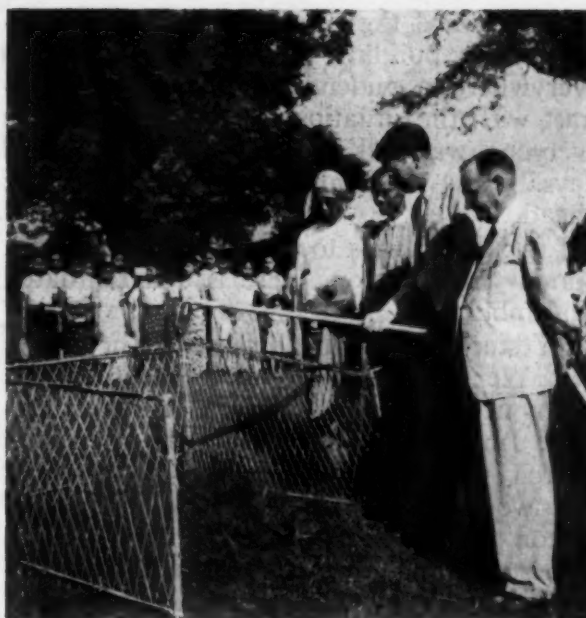
"At eight the next morning we started for Haka. All went well until about eleven. Then when the jeep was trying to make a little grade, it slipped in some mud and went over the bank. It all happened very quickly. The next thing I knew I was sprawled out on the mountainside, head downward. I got up, felt myself all over, and, except for a sharp pain in my ribs, not finding any serious injury, I went over to the others. Erville was also up, but Bob and Dick were flat on the ground. Things looked pretty bad for them. Bob was badly cut about the face and head, and Dick was in severe pain from injuries to the back and left leg. Erville was in pain from muscle injuries about the middle. We felt they should



U Ba Han, principal of Burman Seminary, presides at dedication service. He serves also as local pastor

not be moved until help could come. Bob's cook, with a broken shoulder and an injured leg, went up the mountain for help. The nearest village was four miles away. At about one o'clock he returned, saying that the men were off in the fields, but as soon as word could reach them they would come. They arrived at about 2:30, and immediately got to work making bamboo stretchers. It took about two hours to make these, and then another hour to get Dick and Bob on them and up to the road. At about 5:30, in pouring rain, they set off. Word had been carried back to Falam, seventeen miles away, and help was coming. That night these men and others who met them along the way carried Bob and Dick in relays up a 2,500-foot mountain grade to Falam, to the government hospital. They arrived wet and cold, but safe, at about two in the morning.

"Erville and I hobbled about a mile down to a river. There was a shed in which the mule drivers rested. With the help of Christian Chins, we were able to make up beds and get some rest. This wonderful group of people stayed with us all through the night. They sang hymns for us and prayed. In the middle of the night a jeep arrived. In charge was a Christian layman named Putshi. He decided we had better wait until morning before trying to reach Falam.



John E. Skoglund breaks ground for new Kemmendine Baptist Church building. Erville Sowards at right

"The next day the rain stopped and we reached Falam. There we were both put to bed in the hospital. Everyone was wonderful. Four young Chin girls were in training as nurses. They worked night and day to make us comfortable. The people came bringing food. They brought several boxes of English crackers and cookies. These cost over \$2 each, a lot of money in these hills.

"Laymen and pastors from the churches came. A group walked three days from Haka. They reported that more than six hundred people had been waiting for us there. No people in the world could have done more for us than these Chins. Even though most of them are but a few years out of animism, they have learned the meaning of Christian love."

Burma today is looking ahead. In the outskirts of Rangoon huge housing projects are being built. They look very much like the garden-apartment developments around New York. Agricultural programs, literacy, mass education, the development of natural resources, all this and more is a part of the program of the Government. Buddhism, too, is experiencing an awakening. In May, the Sixth World Council of Buddhists is to assemble in Rangoon for a two-year period. The earnest expectation of Buddhists is that Buddhism will be the instrument for bringing in universal peace. In church life, too, this

thrust toward the future is everywhere evident. New buildings and new projects are everywhere in evidence. This is quite in contrast with the situation five years ago. Then everyone was talking about the "good old days." Now they talk about the good days ahead.

I felt this "thrust to the future" clearly one Sunday in Rangoon. Here is a letter dated November 16:

"Yesterday was the busiest of the whole trip. We left the guest house at 7:30 A.M. to go out to Kambe, one of the Rangoon suburbs. Immanuel (the downtown interracial church) has started there a Sunday school and worship services. A Christian woman doctor gave a large plot of ground on the highest point in the whole area. For blocks around, new apartments are being built to house government workers. Near by is a large teachers' training college, where many of Burma's public-school teachers are trained. The laymen from Immanuel, with the help of some seminary students, are in charge. They had built a bamboo *basha*. This will be used until the first unit of the new building can be completed. They have Sunday school and church in shifts.

"Next we drove to Kemmendine school. During the war nearly all of the buildings of this girls' school were destroyed. When the mission decided not to reopen the school, a group of the former Kemmendine teachers asked if they could use the property. They wanted to build a new Kemmendine. They have done magnificently. Over eight hundred are enrolled. It is said to be the best girls' school in Burma. But we were there, not so much to see the new building, as to help launch a new project. Since the war a Burmese Baptist church has been meeting in the school buildings. Now this congregation has decided to build a chapel. I was asked to break the ground and speak. U Ba Han, who was in America last spring to receive an honorary degree from Shurtleff, presided.

"After the benediction we rushed down town for a 10:30 Karen service at Immanuel. It is always an inspiration to visit Immanuel. As you know, it is an interracial church made up of four congregations—Karen, Tamil (Indian), Chinese, and English. To try to fit these with their Sunday schools and youth

groups into the twelve hours of a Sunday is a real problem in church logistics. As we arrived, the Karen Sunday school was leaving the educational rooms and moving up to the sanctuary. The Indian Sunday school was coming into the classrooms for their sessions. As soon as the Karen service was over, the Indians moved upstairs for their worship, and the Chinese came in for Sunday school. The English group had their Sunday school at 6:30. Russell Brown is the coordinator of all this.

"After the sermon we drove out to Insein. I had lunch with Dorothy Rich at the Burman Woman's Bible School. These buildings have been nicely restored after the destruction in the Battle of Insein. At two o'clock we went over to the new Burman Seminary for the dedication service of their new building. The hall was packed and people were sitting on the floor and standing all around the edges. The president of the board read a formal address to us, expressing appreciation for the part that American Baptists had in the project. Some of the World Mission Crusade funds went into it. I broke ground for this building five years ago, but the insurrection made building impossible until now. After the president's address, three women students dressed in old style, with their hair done like a round box on top of their heads, presented Miss Shank, Mrs. Colwell, and me with copies of the president's address in gold laquer containers. Each of us spoke.

"We went back to Immanuel for the five-o'clock English service. Again the church was filled. This was followed by a buffet supper at Russell Brown's. There we met with the board of Immanuel, which is comprised of two representatives of each of the congregations. Plans were discussed for a new social-service program for Immanuel. Margaret Ohn Bwint, who received her training at Keuka College, has been asked to head this. Again as we talked I felt the forward thrust of so much that is going on in Burma today. Well, this is but one day in the life of an itinerant secretary, but it so well illustrates the resourcefulness and dedication of the Christian people of Burma. Come what may they stand ready to face it. The church today in Burma is solidly on its own feet and resolutely marching ahead."

An Entire Church Is in Jail!

In Mandalay, Burma, God is writing a bold new chapter in the Acts of the Apostles for our day

By RICHARD CUMMINGS

SOME enthusiastic Baptists claim that the first *bona fide* Baptist to be put in jail was Peter. They also claim that the first Baptist church to be located in a jail was at Jerusalem. Peter and John spent a night there! Whether or not Baptists can prove their monopoly on these honors, there is no question about the relationship of prisons to the Christian gospel.

Early in the Acts of the Apostles, we find Saul in the role of a gestapo-like agent, consigning Christians to jails and terrorizing the church. The book ends with Paul himself a Christian and in jail, but winning converts to Christ in the very household of Caesar. Fresh from prison, Peter and John proclaimed the compulsion of Christ to their very accusers. In the jail at Philippi, Paul and Silas sang praises to God at midnight. In Roman society, if Christians behaved like apostles they were sent to jail. Any 1954 edition of the Acts of Apostles in America would, however, probably not include jail scenes. In part, surely, this does honor to the way of life that we call "American." Perhaps it also reflects less than honor to modern apostles.

However, in most of the world, prisons are back in the gospel story. And in the land of Burma today, the Acts of the Apostles is filled with prison scenes.

Political independence came to Burma the hard way. There were no long years of gradual growth as in England. No oceans protected the infant republic and no new-world riches nourished it. Across the rice fields and over the mountains of Burma stormed the armies of the nations. There were Japanese, Chinese, British, Australians, Canadians, and Americans. When they departed the country lay torn and bleeding. There was no good Samaritan to bind up the wounds. Independent leaders raised bands of political followers among the people. Each sought to rule the country or some part of it. These were con-

ditions which faced the Union of Burma Government.

Thus it was that in 1949 a group of Karen soldiers who were Christians found themselves holding the ancient city of Mandalay against the Union of Burma troops. After the battle, twenty-six officers in the Karen army decided for peace, laid down their arms, and remained in the city of Mandalay when the Burmese troops came in. For security reasons, these twenty-six, together with some seven hundred other soldiers and civilians, were soon housed in Mandalay Security Jail. In the wondrous providence of God, there were among them Pastor Sara Spurgeon and two other ordained Christian ministers.

Have you ever considered the advantages for evangelism within the walls of a security jail for political prisoners? First, there are men in the congregation. Second, they do not



Photographs by Richard Cummings

Pastor Chit Pe (left), Mandalay, and ex-prisoner (baptized in jail) for whom he found job and wife!



Within walls of ancient palace grounds, occupying full square mile, stands Mandalay Security Jail



Service of worship and thanksgiving held on Karen New Year's Day, Armed Forces Rest Camp, Mandalay



Mary Jean Crain (center), daughter of Rev. and Mrs. Leonard A. Crain, poses with lovely Karen friends

have to go to work every day. Said Sara Spurgeon, "Every day was Sunday!" Third, these men are eager to do something worth while. The three pastors had soon arranged classes in the Bible and the Christian life. Preaching and worship every day, regular classes in Bible, Christianity, English, and music—this reads like the curriculum of a Baptist college in America. Further, many of the prisoners were already Christians, eager to increase their own spiritual understanding and ready to tell of their faith. What strange but wonderful conversations must have taken place behind those prison walls! And they soon bore fruit.

It was August, 1949, when Sara Spurgeon and two other ordained pastors entered Mandalay Security Jail. By October, 1951, they had baptized 131 men. And all this within the confines of the jail itself! How could this come to pass? Surely it is the work of the Spirit of God in the hidden places of men's hearts. But it is also the work of God's servants.

For more than a hundred years there have been men in the city of Mandalay who have honored the name of Christ. Today, as many as five hundred Baptist church members gather on Sundays for worship. Here Christians from the many races of Burma have overcome their traditional prejudices and work together with rare single-mindedness. Any group of them will declare that their pastor is a species of modern saint. They will relate with pride that Chit Pe spends hours every week teaching and preaching in Mandalay Security Jail. He has found ways for them to help, too. As prisoners have been released by the Union of Burma Government, church members have given them temporary care. They have furnished some hymn books and Bibles for use in the jail. Perhaps best of all, they have encouraged their pastor in his concern to reach the hearts of prisoners with the gospel. It requires something of a true Christian spirit on the part of church members, in Burma as well as in America, not to complain when their pastor devotes much time to "folks outside the church"!

But these prison-bound Christians were really not outside the church. They soon had their own church within the prison walls—"The First Baptist Church in Mandalay Se-

curity Jail." They had their own pastor—Sara Spurgeon. And they soon totaled an impressive membership roll of 623—all resident and accounted for! There were as many members in the Jail church as in the Mandalay church. Even Pastor Chit Pe admits that Sara Spurgeon's congregation were more faithful in their attendance!

It was a day of rejoicing—both light and profound—when a large group of ninety-one prisoners were cleared and given permission to return to their homes. They all came together at the Jail church—"to worship and to give thanks." Then, writes Pastor Chit Pe, they returned to their homes as evangelists! This is not hard to believe. For two years, they had lived with men changed in body and in soul by the power of Christ. One hundred and twenty-three men had been baptized in those two years. Some had come from Christian families, but did not find Christ for themselves until their experience in jail. Many had heard of Christ for the first time, and received him gladly. The first task of the pastors, deacons, and leaders of the church in Mandalay Jail was to preach the gospel. And the second was to teach and live the Word. No wonder, then, that these prisoners, when released, went out to evangelize.

If you were superintendent of such a jail, what would you think of all this activity? In Mandalay, the superintendent was happy about it. After all, seven hundred men behind prison walls for security reasons could become a treacherous, explosive mob. Some men were there four years. Some are still there. But the spirit which emanated from Sara Spurgeon and from the church made the superintendent's task an easy one. It reflects great credit to the Union of Burma authorities that they allowed the many Christians in the Security Jail to exercise their religious freedom, to organize a church, and to teach.

One day forty Karen Christians were released from the jail, only to discover that there was no train for two days to take them homeward. Laura Johnson, then missionary at Mandalay, writes that no one at the school will ever forget those two days. The mission took the men in. The simple evening meal became a banquet. The men poured out their joy and gratitude in prayer and song. There is always a power to inspire in the singing of



Published here for the first time is this baptismal scene in Mandalay Security Jail, August 9, 1953



Group of believers bow in prayer before being baptized in Mandalay Security Jail, August 9, 1953



Col. and Mrs. Saw Lader and their two children are reunited after more than four years of separation

men. But these men had been in jail and now were free. And they were free in soul, too, with that freedom that is in Christ Jesus. No wonder those who heard will never forget that night.

While in jail the men were encouraged to make musical instruments, which the Government allowed them to take home. They would probably be classified as of humble variety—mandolins, banjos, and guitars. But they are in the hands of dedicated men. All over Burma their music is bringing new conviction to the singing of Christians at worship.

Today, the peak of numerical membership in the First Baptist Church in Mandalay Security Jail is past. Since August, 1949, more than 550 members have been dismissed to return to their home churches or to start new ones. But as of November 4, 1953, there were still seventy-three resident members. One of the deacons entered the jail four years ago as the captured leader of a Communist revolutionary group. He is serving a twenty-year sentence. But he is no longer a Communist. If he lives to be released, he will be sought after to visit churches as an evangelist. For in the jail he has become a Christian of great power, demonstrating to all the power of Christ to win a man's heart and to change a man's mind.

With the release of Sara Spurgeon, much of the leadership of the Jail church fell to Pastor Chit Pe. In August, 1953, he held another baptismal service within the jail. Pictures of this baptism are here published for the first time. Pastor Chit Pe is happy that among the twelve men, several racial groups which make up the population of Burma are represented—four Shans, four Chinese, two Kachins, and two Chins.

In 1953, the woman principal of the large Mission Boarding School at Mandalay (now completely under leadership of nationals) was seeking a night watchman who would be thoroughly reliable. Pastor Chit Pe had the right man. He had converted and baptized him in the Mandalay Security Jail. However, a serious objection soon developed. The man had no wife. The position of night watchman required man and wife, and so the principal said, "No wife, no job." The accompanying picture of Pastor Chit Pe and his smiling friend indicates that a happy solution was

found. The pastor knew of a fine Christian woman who sought a Christian marriage, and the match was made. If this sounds a bit questionable, remember that most marriages in Burma are "arranged." The pastor was only filling in as parents for both parties.

Numbered among the seventy-three remaining members in the Jail church are most of the twenty-six Kachin army officers. They appeared for formal court martial on November 4, 1953. Pastor Chit Pe was called as a witness. Although the trial has been postponed, on December 22, these officers were moved from the Security Jail to new quarters suitable for families. Early in the morning on Karen New Year's Day, January 5, 1954, more than one hundred wives, children, sweethearts, and friends assembled at the gate of the jail. For once the ancient gates seemed like the gates of heaven!

And although the gates swung inward for the visitors and not outward for the prisoners, they still opened the wondrous way to reunion. What a day for laughter and for tears!

So on the afternoon of January 5, God heard new voices in the congregation of Mandalay Security Jail—the voices of women and of children. Surely God smiled to hear them sing! After thanks to God in a church service, the reunited families celebrated with a feast. Missionary Leonard Crain reports that the jail superintendent had a feast, too, for the visiting Karens brought a fat goose for his table. After the feast came sports, with cheering and laughter sufficient to cover the memories of lonely days and nights. But laughter cannot banish memories, nor can it restore lost years.

Pastor Chit Pe has a new task now—and a new joy. In spite of prison camp walls that surround the new officers' quarters, the reunited families must continue to find God's good will for them. Children must learn the love of God in strange surroundings. Men caught in the accidents of war and of politics must follow their Master in devotion and in life work, even behind prison walls.

Peter, John, and Paul transformed prisons into places of mighty Christian witness. In our day, God is writing a new chapter in the Acts of the Apostles. And the eyes of the living are filled with light as they read its prison scenes.

Forward with a Mighty Faith

Though disillusioned by poverty, Haitians in the Dominican Republic are finding genuine riches in the Christian gospel

By PAUL H. CONRAD

VISITING ROYALTY could never have been received with more elaborate acclaim than were we in that tiny chapel at Lechogas, La Romana Province, in the south-eastern end of the Dominican Republic. The building itself, on land of the Santa Fe estate, which is one of the vast American-owned sugar plantations, had been freshly painted in bright colors in anticipation of our visit.

A festive sight greeted us as we entered the door, escorted by the general superintendent of this Baptist mission field, Pasteur Agustín Felix. Accompanying us also was Pasteur Ludovic St. Phard, who had journeyed with us from his thriving church in Limbe, Haiti, to serve as our interpreter for this week-end visit. Crepe paper festoons filled the overhead space and the pulpit platform was similarly decorated. A cherubic choir of twenty children stood in front of the pulpit and led the congregation in a hymn of welcome as my traveling companion, Rev. Gordon H. Schroeder of Lincoln, Neb., and I squeezed our way through the overflowing center aisle to the rostrum. More than two hundred smiling people filled every square foot of the floor space of this modest chapel, which normally would not hold more than half that number, while others outside jammed the doors and windows.

Who were these eager people, and why were they so happy to see us? They were Haitians, whose families had been coming over the border into the Dominican Republic for several decades to work, with government approval, on the sugar plantations. Today there are 40,000 of these Haitians in various parts of the Republic, and theirs is a fascinating, but pathetic, history.

Attracted by the hope of making a better living than their meager farm plots in Haiti could produce, most of them have found disillusionment and a shackled existence from

which there is little escape. The coming of the gospel of Christ some thirty years ago brought their one ray of hope and their chief happiness. Under the sponsorship of the Haitian Baptist Mission, of which C. Stanford Kelly is the general missionary, this rapidly growing offspring of the mother mission in the little country which occupies the other third of the original island of Santo Domingo, is uniquely multiplying itself. It has proved itself to be a fertile field for harvesting the souls of those who are harvesting sugar cane.

Although some independent Haitian Baptists from Jacmel came over as early as 1920 to inquire into the possibilities of establishing a mission in Guayamate, the work as we were now seeing it was pioneered in 1928 by A. Groves Wood, of Cap Haitien, and Pasteur Eli Marc, of the neighboring city of Trou. Their efforts bore early fruit, which has multiplied under the sacrificial guidance and support of our Haiti Mission. It is financed by the Haitian Baptists, with an occasional assist from The American Baptist Home Mission Society.

So we entered the typically crowded little chapel on the Santa Fe estate of La Compañía Romana Central, feeling the richness of the joy which these people have found in the new life in Jesus Christ. We realized that we were witnessing one of the many dramatic results of a quiet, but persistent, enterprise of the last generation. A visit of two Baptist pastors from the United States was such a rarity that they were overjoyed.

At the very beginning of the service, three young girls, immaculately dressed, came forward, each bearing a bouquet of handmade paper flowers wrapped in cellophane. One presented her bouquet to Mr. Schroeder with a brief quavering speech, which to our surprise was in English! The second presented

hers to Pasteur St. Phard in their native Haitian Creole. And the third proffered hers to me in Spanish, which many of them understand because it is the official language of the Dominican Republic.

So genuine was their joy in welcoming us that our host, Pasteur Felix, was overcome with emotion in the midst of his prayer of gratitude and had to struggle for a moment to regain his composure. Mr. Schroeder preached at the morning service and I gave the communion message at the Lord's table in the afternoon. We drank the common cup with these fervent followers of the Master and felt the vital bond of Christian brotherhood in an unforgettable experience.

Since the day twenty-five years ago, when Pasteur Leonzac Salvant gathered the little Haitian band in a house on a *batey* (a farm of the sugar companies), the mission enterprise has expanded into thirteen churches and twenty-six regular outstations. Pasteur Felix makes the circuit of the regular churches, so that he covers two or three each Sunday and thus administers the Lord's Supper to each once a month. He depends on the lay preachers to conduct the services in the outstations, but since he is the only ordained minister in the entire mission area, it is an extremely heavy burden to take care of the ordinances,

perform weddings, and officiate at funerals. Most of the people who attend the services in the outstations must travel many miles to one of the regular churches to attend a communion service. Agustín Felix said to me, with a wry smile: "There are three new outstations right now, which I have not been able to reach for dedication yet, and so we can't count them." The thirteen regular churches are located at La Romana, Lechogas, Seibo, Paraiso, Anita, Las Pajas, San Luis, Villa Altigracia, Juan Sanchez, Cojobal, Atonci, El Caño, and Cuya.

The plight of these simple, kindly people touched our hearts. They are the lowest stratum of workers in the immense sugar industry, which is the Dominican Republic's chief business. La Romana Compañía is one of the seven American-owned firms operating in that country. It has over 100,000 acres under cultivation. Four other operating refineries are Dominican and three are British.

The more desirable jobs, of course, are in the refineries, but a Dominican law says that only 1 per cent of the employees within these plants can be Haitians. Seventy per cent must be Dominicans, and the remaining 29 per cent are mostly Puerto Ricans and Jamaicans. Thus the Haitians must work in the fields, where an average worker can scarcely cut



Paul H. Conrad preaching, Ludovic St. Phard interpreting, Haitian Baptist Chapel, Lechogas, Dom. Rep.



Photographs by Paul H. Conrad

Haitian family in front of house provided by La Romana Company on the Santa Fe sugar plantation

two "turns" of cane per day at sixty-five cents per turn. This scant income is available for only six months of the year, the period of harvest, and so the cutters are compelled to piece out their earnings by weeding gardens and doing handyman jobs—anything that will net a few pennies here and there.

A wretched by-product of this situation is the practice of sending the children into the fields at the age of seven to work beside their parents. Of course, they are not on the company payrolls, because the law forbids them to work officially until they are sixteen. So they assist their parents, while the powers in authority conveniently divert their eyes from this social injustice. As far as the Government is concerned, these children would be permitted to go to the republic's boarding schools, but their fathers say: "How can we let them go to school? If we did not have their help in the fields, our families would starve."

Even in the churches and the little outstation meeting houses there is a subtle reminder of the servile system under which these hapless people struggle for a living. Wherever we preached, from the pulpit of the tiny thatched-roof chapel, with its kerosene illumination, at La Cacera, to the Methodist Church in the City of La Romana, there was always the large alarm clock perched on the pulpit, with its

bold face turned toward the congregation. It shows Company Time, which is a half-hour faster than Standard Time! Not even one's religious exercise is allowed to obscure the fact that keeping life and limb together is stern discipline. And one must not be late for the next work shift!

Are these Haitian laborers transients who will some day return to their native land? Most of them will not, because they cannot. There is a head tax on all foreigners, and most of them, because of their extreme poverty, have not been able to pay even the minimum fee for the coveted *Cedula*, or identification card. All foreigners are supposed to pay this annual fee. The minimum is \$3 and it is scaled upward according to the earnings of the person. Those who have made very little in a given year have been unable to meet even the minimum fee, and so remain in virtual hiding. Without the card, they could not get out of the country, nor ride in a bus, taxi, or any public conveyance, nor be admitted to a hospital. If one in the family dies, the body must be put in a crude box furnished by the company and left outside the door of the house. Then the family leaves. The town must make the burial within twenty-four hours. So, because these workers are valuable to the backbone of the country's economy, the Govern-



A group of Haitian Baptists pose in front of the Baptist Chapel at Lechogas in Dominican Republic



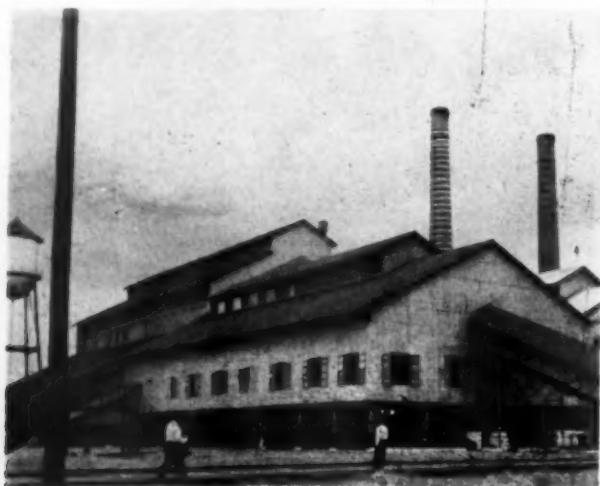
Paul H. Conrad receives the floral welcome from young spokesman at outstation Lechogas, Dom. Rep.



Pasteur Augustin Felix (second from left) and co-workers in front of station wagon, at La Romana



This Haitian family attends the services at the Baptist Chapel in Lechogas, Dominican Republic



Sugar refinery in the City of Romana, where live most of Haitian Baptists in Dominican Republic

ment makes no attempt to round them up, but keeps them in constant fear of exposure if they attempt to escape to Haiti. At best, this is a precarious existence.

For such as these, disillusioned, disappointed, deprived of the most common creature comforts, our Baptist Haiti Mission has accepted the difficult but rewarding task of bringing to them the true riches of the Christian life. Great strides have been taken in these comparatively few years, and astounding transformations in individual lives have been made. Gordon Schroeder and I talked with a number of them, like André Fleurimon, who in his early life as a Voodoo zealot often beat people to death with a stick in a fit of frenzy. I clasped the hand that had done this heinous crime and heard his testimony of remarkable conversion. For ten years since his acceptance of Christ, he has devoted his life to the winning of others and serving in the Christian church.

Many like Fleurimon have been lifted from the depths of degradation to respected and useful living among their fellow Haitians and joyous service in the churches and outstations. Quite a number of those who have been remarkably transformed have become members of Pasteur Felix's faithful corps of lay preachers.

Although pathetically poor, these courageous Christians have dared to plan their first real church building to be erected soon in front of the house now occupied as the parsonage. It was in this house that we were graciously entertained for this memorable week end. With the help of The American Baptist Home Mission Society and the Haiti Mission, they will build on faith, so that the mission may have a headquarters and an edifice in which can be held not only regular services, but conventions, instruction courses, and many administrative functions. They do not know how they will be able to do it, but their sense of need of a mission center drives them forward on a mighty faith.

It is dedicated conviction like this that has lifted this segment of worthy humanity from a waste place of broken hopes and hearts to a great spiritual victory over material despair. Thus another desert has begun to rejoice and blossom as the rose of new hope in the riches that never fail.

What Difference Does It Make?

An Easter meditation

By PAUL E. SCHERER

THE FIRST EASTER came into a world very much like our own. We should easily have recognized it. Men had bared their teeth and clenched their fists at something they could not stand to have around. There was the thud of a cross falling into its socket in the hard earth. All the day long, until night fell, it spread its grim arms against the sky. Then a day passed. The dawn came, and across the hills an unbelievable Presence moved back into life.

One may be sure that among the friends of Jesus the talk that morning was not of immortality. Nobody saw them rubbing their hands together, or heard them congratulating themselves, saying, "You see? This proves it. We shall live forever!" Adventure had not yet had time to decay into argument. They were pale and speechless with the difference this was going to make—not sometime, but now! Incredibly, between Friday and Sunday, their world had been changed.

Suddenly they had come face to face with the only thing on earth that could ever have transformed it. No matter what the facts were, Jesus was still a fact, too; and other facts had a way of running into him. It had never been exactly easy to believe in the Carpenter from Nazareth. The Sanhedrin, which was the board of trustees and the executive committee of the church of God in Palestine, would have nothing to do with him. All the self-acclaimed patriots despised him. And they had made him eat his words. He had died out there on that hill just as any other man would have died. These were the facts.

And you had to hold with the facts! Until they collided with a God who paid no attention to them—except to thaw them out and set them on the go, as the sun breaks the cold, iron grip of winter. He got them all mixed up with hope again, marched his friends out with blood and tears, turned everybody who loved him rightabout-face. Remember how it was

four hundred years ago. Many voyagers set sail for rumored lands, Columbus among them, to brave distant winds and unknown shores. They came back with queer tales and fabled wealth. Nobody could get over it. It pushed out all horizons. The Renaissance broke, and the Reformation, flooding the stagnant life of Europe. And the world was young again!

So it was with Peter, James, and John; Andrew, Philip, Bartholomew, Matthew, and Thomas. They were not as little as they thought—not by a long shot! They saw now what poor fractions of reality they had been crawling into most of the time, hiding there, and trying to pull the hole in behind them; how inconceivably this life, as God knew it to be, ran beyond all the cramped quarters into which they had been shoving it, doing their best to make it stay, and it would not. They had lost their faith in the present, locking themselves in a room, like a child shut up indoors on a rainy day, not caring for its toys, pressing its nose against the glass, looking out on a dismal world. They thought it was the end! But it was the beginning! Today they could face it, and the future with it.

Even our own dull spirits should be able to catch the sheen of it. There is One who is far more alive than we are, hoping often against hope to persuade us that life is not ugly and pointless, not even when we can hardly stand it; not silly and brutish and of no account; not filled with bleak and spotty anecdotes. It is intent on something else besides just dying off at the top; it is going somewhere, and nails cannot stop it. Life is a gallant thing, with meaning in it at the very moment you are sure it has none. It may be mauled and kicked about by misfortune, but there is glory in it and honor in it precisely when you think that glory and honor are gone! It does not have to truckle, please God, to any slavery of men or things. It can be housed, but not imprisoned.



**AMERICAN
BAPTIST MISSIONS
IN
INDIA, BURMA
AND THAILAND**

This is a black and white map of Southeast Asia. The map shows the following regions and features:

- Thailand:** Shaded in dark grey. Major cities marked include Bangkok, Chiangmai, Maesarieng, and others. The word "THAILAND" is printed in large, bold, capital letters across the center.
- Indochina:** Shaded in light grey. Major cities marked include Hanoi and Saigon. The word "INDOCHINA" is printed vertically in large, bold, capital letters.
- Malay Peninsula:** Unshaded (white). Major cities marked include Rangoon, Moulmein, Amherst, Tavoy, Mergui, Penang, and Singapore. The word "MALAYA" is printed diagonally across the peninsula.
- Sumatra:** Shaded in light grey, located to the west of the Malay Peninsula. The word "SUMATRA" is printed diagonally across it.
- Gulf of Siam:** Labeled in the body of water between Thailand and Indochina.
- Other Labels:** Various smaller cities and regions are labeled, including "Burma" (partially visible on the left), "Siam" (partially visible at the top left), and "Kutkai".

God has given it its room. Under all life's restlessness and its rebellion is this deep irrelevancy: everything that makes it human unfits it for where it lives. Else it could stay all day in the meadow with never a thought of disarmament or social justice; and it could die at last without feeling wronged by being dead. God has set eternity in its soul, daring it, with its broken plans, to be what it is in the living Christ—a splendor in the mind of God!

There is another thing in the gospel which we dare not miss. It means, too, that somewhere in this universe there is a drift toward righteousness, and we have to reckon with it. There is comfort in that, but also a threat. The world that gets itself advertised in the morning paper would be little better than a shambles, presided over by a half-wit, were it not that God strikes his balance. There is nothing vindictive about it. The scales are weighted with love; but they are scales! And the whole of life would make sense if we could read them.

H. B. Farmer has said that the cross of Jesus seems at first glance to be a great "No" written against him and against all he said. "Blessed are the poor in spirit." "He bearing his cross went forth." "Blessed are the meek." "They came to a place called Golgotha." "Blessed are the peacemakers." "And there they crucified him." It reads like a thick, black line drawn through everything he was, canceling it. Maybe it meant that Jesus was so thoroughly out of touch with reality that he could not win. Maybe it meant that he had pitted himself against an order that by its very nature was bound to crush and annihilate his kind. If the crucifixion was only a tragic incident in history, it did mean that!

But here is Easter! And Easter is God's insistent "Yes" to man's peevish "No"! It means that Jesus was so inseparably one with whatever it is at the heart of creation that both he and his sermon could be wiped out—and yet win! It means that you can still drive great nails through his hands and feet, and not nail him down! It means that evil institutions and evil customs do at last encounter a force that leaves them in splinters. It may mean that on the stage of this practical and defeated world, the road we are now following leads, not to safety, but to despair. It does mean that God created and still maintains an

order which human life, be it ever so strong, cannot defy! Men may cry, "Barabbas!" all they like; but theirs is never the last word! God in the end says, "Christ!" and says it unmistakably! You cannot hurl up into God's face such a ghastly contradiction, and then go about your business as if you were through with him! Some things will not be pilloried forever!

There is comfort in that. It is why the Christian church cannot give up, will not! Stop a moment and think of what a thing it is to be found standing in the way of such a God! There where people go on scarring and marring human life, and will not listen; shrugging their shoulders at what he called holy, dismissing it with a wave of the hand, getting ahead by paying no attention at all to any of it; flinging themselves each at the other's throat and calling it right: what a thing it is to be in the way of a God like this!

What on earth is it that gives these "ideals" their permanence? Is it that the heart of humanity is good at the core? Or is it that we have something here a great deal deeper than any self-conscious moralism which has come down to us unexamined from the past, and which any intelligent person is competent to appraise and reject? Is it that we have something in Christianity which has been wrought into the very fabric of life, and which even when it is critically appraised, contemptuously rejected, is still there? Not something men have said—something God has said!

The plain fact is, we are living in a world where truth will not be treated as some people treat it. Easter means not only that an unbelievable Presence could not remain dead, but that life matters, and no man shall deal with it as if it did not. Brotherhood matters, and injustice: the many on the streets who have too little, and the few who have too much. It means that carelessness matters: eyes that will not see and ears that will not hear! It means that God's hand is on our world now, and anybody for looking can see it: a God whose judgments are sure, in all his ways an undisturbed and level righteousness that keeps saying its quiet "Yes" to humanity's wilful "No," and reversing one by one our gleeful Calvaries!

What difference does it make? Easter is the challenge of life that God throws at our feet. Could it be that we are afraid of life?

Listening with the Third Ear

*Third in a series on the National Council of Churches' theme:
"Christ Calls to Mission and Unity—What Must the Churches Do?"*

By TRUMAN B. DOUGLASS

THE CHURCH exists to make known the Good News. It is, therefore, inevitably concerned with what has come to be called the "problem of communication." And at least half of this problem is the problem of listening.

The missionary task is a continual reminder to the churches that they have not listened attentively to their Lord unless they have heard his call to go out into the world. They are always being threatened with the deafness of introversion. The congregation which is mainly preoccupied with its own comfort, prosperity, and the enjoyment of its inner fellowship has obviously forgotten why it exists. It has surrendered its reason for being.

The missionary enterprise tests the adequacy of the church's hearing. Is it listening to the gospel in its wholeness? Does it understand that the gospel is both assurance and summons? The promise of comfort and victory is never dissociated from the command to be witnesses. Christ's "Lo, I am with you alway" cannot be separated from his "Go, and make disciples." He calls his followers today, as he called the first twelve, "that they might be with him." And that is wonderful. But he also calls them in order to "send them forth."

The missionary movement is a listening post for the church in its endeavor to learn the language of the world so that it can speak to the world in understandable terms. If people outside the church do not listen to "the language of Canaan," it is probably not because they have a prejudice against Canaan, but because they never heard of the place. The Christian community is not preparing to vulgarize its message when it tries to master the forms of contemporary speech. The New Testament was written, not in classical Greek, but in the language of the street and market place. When Luther was engaged in translating the Bible he went about listening to conversations in homes, on street corners, in shops and taverns—wherever he could learn how people talk.

The church has to listen to the world because the church lives for communication. The "voice crying in the wilderness" represents the prophet of Christian faith only if "wilderness" means the confusion and lostness of our common life in separation from God. The true prophet does not speak to exercise his own voice; he passionately desires to be *heard*.

But if the church is to be heard it must not only master the ways of contemporary speech; it must cultivate the gift of "listening with the third ear." When it does this it will cease to imagine that people are ultimately hostile to the Christian message merely because they do not utter the familiar religious clichés. Much more positively, the church which sharpens its hearing will begin to recognize how much of men's seemingly irreligious speech is in reality a disguised cry for faith.

The missionary movement is able to cultivate this acuteness of hearing because when it goes out among men it frequently goes as the church incognito. Therefore people do not immediately fall silent in the presence of some stereotyped and unpleasant image of the church that they have carried in their minds for twenty years. Through missions the church meets the men and women of our time, not as a stone mausoleum on the corner, nor as a man with a stained-glass voice, but as a teacher in a college, a doctor or a nurse in a hospital, a layman telling simply of the faith by which he lives.

The greater part of missions is a forthright declaring of the gospel and of the invitation of the Christian church. But in some forms of missionary work the church is for a time hidden, incognito. These are the church's listening posts, thrust far out into the world. Those who man these stations and have the gift of hearing are able to report how much of man's casual speech, his flippancy or cynicism, even his ribaldry, is a plea for assurance of the living God. People *are* listening.



Missions from My Pulpit

No. 13 in a Series

"Every preacher who has not lost his grip on the central realities of his faith, preaches missions"

By EUGENE M. AUSTIN

EVERY SPRING, as inevitably as the robins arrive from the south, my telephone rings. It is one of the leaders of our women's work; and she is gathering information for the annual report. "Can you tell me," she asks, "how many missionary sermons you have preached this year?"

I have never stopped to examine myself as to why a simple question like that always upsets me so. Perhaps it is my mental picture of the appointed officials in some New York office, with nothing more important to do for the kingdom than send out report blanks for thousands of hardworking church women to have to scurry around and fill out. Perhaps it is the galling realization that lay people just do not grasp the essential nature of the preaching function, and seem to assume that the preacher ought to be a kind of ecclesiastical pill-pusher—twelve for missions, six for stewardship, one each for Christmas, Easter, Thanksgiving, Children's Day, and so on.

But there she waits, at the other end of the line; and I cannot go on grinding my teeth forever. After all, it is not her fault! And so I get out my big gray ledger in which I keep my sermon titles and texts, Sunday by Sunday, and try to make those messages come alive again. "The Bones of Joseph"—now what in the world was that all about? "The Case for Urgency"—ah, that was a strong one; but was there any missions in it? And as I sit there examining the year's preaching record, with my telephone in one hand and the ledger before me, I begin to get a clue to my irritation. "It's a blank we are expected to fill in, Pastor: 'How many missionary sermons has your minister preached this year?' Can you tell me?"

Confronted by that annual telephone call, I am honest enough to concede that it is not the people in New York, and it is not the frustrating lack of lay understanding of the preaching office. The plain and simple truth is that I do not preach enough all-out missionary sermons in the course of a year to make a decent showing on anybody's report, much less the Baptist Temple's!

And now along comes an invitation from the editor of MISSIONS to contribute to this present series. He certainly knows what he is talking about—most of the time! He says the Temple is a strong missionary church.

As I look back upon the eight years of my preaching at the Temple, just three sermons that were specifically intended to promote missionary loyalty come to mind. The first one followed the drowning of Brayton Case in northern Burma on his way back from India after the war. I told the story of his magnificent work as an agricultural missionary, tried to put into words something of my admiration for his awkward, gangling sincerity and the radiant commitment that shone from his face, and asked my congregation if anything could match the investment value of a life like that.

The second was the Sunday we said good-bye to our own Alice Randall, when she left Charleston to return for another term to India. What a day that was! She sat on the platform by the pulpit while I reminded the people of the small English girl who came over to this country to join her father in a little coal-mining camp up Cabin Creek. From there she came to town to school, and earned her board at the big house on the river boulevard. Our little Miss Hopper, a saintly school

teacher, spotted her early; and found a way to send her on to Denison. Then came the Medical College of Virginia; and on out to Gauhati, Assam. The years passed, and her health was giving way; but she stuck to her post, and did wonderful service in surgery there. After the war two of our Charleston doctors came back from the Orient, having seen "our Alice" in her hospital, to become outspoken, wholehearted advocates of Christian missions, because of what they had seen her accomplishing there. Then she had come home, broken from the strain; had tried to rest, but was determined to return; and now was going back for a last short term under another board. After the sermon she came to the pulpit for a moment; but she could not control her emotions and had to stop. What a service that was!

The third sermon I can recall was occasioned by the march of communism across China. It occurred to me suddenly one winter morning in my study; what missionaries these Russians must be! Dedicated, willing to risk their lives for their cause, thoroughly convinced that ideas are the strongest force in the world, it is no wonder that they have captured the loyalty of so many millions of the world's depressed people. From this I was led to think of the other interests that are actively engaged in missionary work; American business (the Esso stations we saw on the highways of rural Italy; the roadside advertisements for *la Coke* and *Asperina*), the liquor industry, succeeding beyond all dreams in winning customers—all these believe in missions! And we, inheritors of the flaming passion of the Judsons, the Cases, and the Alice Randalls, play at this desperately urgent business of missions as if it were something that can wait!

No, it cannot be the frequency of missionary sermons that has made the Temple a missionary church. And these people do believe in missions. In addition to what they contribute each year to the Unified Budget of the American Convention, each summer they bring in seminary students to organize vacation church schools in the rural communities around us, maintain a part-time worker to help the rural churches in the Kanawha Valley, promote tithing among themselves, raise impressive amounts for CARE, UNESCO, Korean and other overseas relief, and have made a sub-

stantial commitment to the Churches for New Frontiers campaign. The editor of *MISSIONS* is right enough about the place of missions in the Temple; but what has been the role of the pulpit in establishing this conviction? If not the frequency of missionary sermons, then what?

Certainly, the occasional message from outside has been effective. Luther Wesley Smith, aflame with concern for world need when we were launching the World Mission Crusade; Dana A. Albaugh, just back from the Congo, with his lovely humility and earnest conviction; Edwin T. Dahlberg, fresh from the Amsterdam conference; Anna Canada Swain, with her sure word for the world church; Mary Bonar, and the tears that came as she talked of her boys in the lower school at Banza Manteke—how could a church come under the influence of dedicated souls like these and not be captured for the kingdom?

But perhaps their greatest influence was upon the preacher himself. How can a minister of Christ be true to his commission unless the missionary theme runs through his every public utterance? Not the set sermon, nor the occasional guest speaker—these are important, but not central. Put it down as an inescapable fact that wherever a church is taking a substantial part in the kingdom enterprise, the man in the pulpit is preaching missions every Sunday. This is the statement I have been trying to avoid since I began this article; for every writer in this present series is saying the same thing. It may be trite, but it is not trivial. Every preacher who has not lost his grip on the central realities of his faith, preaches missions.

I am reminded of the word that Thomas Chalmers wrote back to London from New Guinea when he needed help desperately for his work. "Send me men," he wrote, "but not men who prate of danger and sacrifice. Send me men for whom danger and sacrifice are the pepper and salt of life." Heroic words! Nor is it unfair to the spirit of that pioneer spirit, Chalmers, to use them in another context. The need is not for preachers who prate of the dangers and sacrifices of the missionaries, real as they are. Rather, the need is for preachers for whom the hazards of serving Christ dangerously constitute the pepper and salt of their pulpit ministry.

Among the Current Books

THE GOSPEL AND THE GOSPELS. By Julian Price Love. Abingdon Press. \$2.75.

THIS STUDY by the professor of biblical theology at the Presbyterian Seminary, Louisville, Ky., begins with the assumption that the Gospels are not simply the writings of four individuals, but collections. Their compilers were not so much writers as editors. Recognizing the earliest stories as oral, the author discusses first the story of the passion of Christ, which is the backbone of all four Gospels. In addition to what is common to the writers of the four Gospels, there is material common to the synoptic writers: the authors of Matthew, Mark, and Luke. This material may be summarized as Jesus' ministry to the poor, the distressed—the multitudes. Next there is a body of material which is common to Matthew and Luke, but which is not in Mark and John. This material stresses the ethic of kingdom living, which is grounded in religious faith and prayer, and the judgment that falls on all other kinds of living. There is an excellent chapter on "idealism" in the Gospels of Matthew and Luke, and one on "realism" in the Gospels of Mark and John. This is a thoughtful study that will particularly interest students of the New Testament.

RIGHT AND WRONG WAYS TO USE THE BIBLE. By J. Carter Swaim. The Westminster Press. \$2.50.

MUCH MORE than the title would indicate is discussed in the pages of this illuminating volume. The author sounds the positive note immediately and sustains it to the last page. "Except for sin," he writes, "allegiance to the Bible is the only thing all Christians have in common." It is, therefore, imperative that Christians understand the Scriptures. A primary prerequisite for Bible reading is that the reader possess the spirit of the seeker after truth. Examples of men who have attempted to justify selfish and inhumane acts by biblical quota-

tions are appalling and amusing. Religious sects have found basis for strange doctrines from Bible verses that more recent discoveries and scholarship have proved were misinterpreted. A large and invaluable part of the book is dedicated to a study of verses and words that have lost their significance through mistranslation or have become obsolete. Examples are offered to show that certain English words mean one thing to an Englishman and something else to an American. New light is thrown on perplexing passages. A minister may lose some familiar texts by studying the exegeses in these pages, but he will be rewarded by innumerable suggestions for fresh and inspiring sermons. The author is professor of New Testament literature and exegesis at Western Theological Seminary.

THE FAMILY FUN BOOK. By Helen and Larry Eisenberg. Association Press. \$2.95.

EXCELLENT ideas for activity in all the areas of family life may be found in this 188-page book. This source book provides ideas for all age groups to have fun together at home, at church functions, on trips, picnics, at neighborhood gatherings; on sunny days, stormy days, or just plain every day. There are games for young children, teenagers, and grown-ups which may be enjoyed in mixed groups or separately. These games provide good ways to have fun in getting acquainted with each other in church groups, neighborhood parties, and in the family circle.

THE INSPIRATIONAL READER. Compiled by William Oliver Stevens and an Editorial Panel. Doubleday & Co., Inc. \$3.50.

FULL quotations from the King James Version of the Bible are given and listed under headings easily available to the reader for any need in preparing programs for inspiration or for a spiritual lift in his own daily life. Realizing that many are unable to find a passage

which will help them when they need it, Dr. Stevens and a panel of editors have chosen passages that offer encouragement, guidance, and consolation for just such times. This masterly anthology of Bible selections is divided into such general headings as "The Path to Inner Peace," "Faith and Trust," "Practical Wisdom," "Help in Need," "Courage," and "Christian Fellowship." Any daily need can be satisfied by merely turning to the section under the required heading.

PRAYERS OF THE EARLY CHURCH. Edited by J. Manning Potts. The Upper Room. Fifty cents.

THIS compilation of prayers of our Lord, the apostles, the martyrs, and the saints, covering the period of the early church from its beginning through the fifth century, are arranged chronologically. Thus a prayer for a certain need is easily accessible. These prayers have been selected for their spiritual and devotional content and are perfect for use in prayer meetings, women's groups, men's clubs, young people's organizations, insertions in church bulletins, and for personal spiritual uplift. The prayers of such saints and martyrs as Clement of Rome, Ignatius, Basil, and Augustine are included in this pocket-sized edition. This small book will be appreciated for its size as well as for its contents.

TRIUMPHAL ENTRY AND OTHER POEMS. By Paul R. Shaub. Published by the Author, 23 Harwood St., Cranston 10, R.I. \$1.50.

AFTER several years of writing religious verse for use in such periodicals as *Young People* and *Hearthstone*, the author has produced this book of devotional verse related to the triumphal entry and other themes. The poems are characterized by tenderness and depth of feeling which spring from a living, vital faith in Christ as the Savior of the world. Mr. Shaub is director of promotion for the Rhode Island Baptist State Convention

and executive director of Baptist Camps of Rhode Island, Inc.

THIS IS MISSIONS. By A. Dale Fiers. Bethany Press. \$3.00.

THIS IS an intimate day-by-day journal, illustrated by on-the-spot photographs, of missionary activities in Europe, Belgian Congo, Middle East, India, Thailand, and Japan. The president of the United Christian Missionary Society (Disciples of Christ), turned world traveler in order to gain new information and insight into "our Christian witness to an unchristian world." The book is candid, informal, and reliable. Dr. Fiers is a member of the commission on Baptist-Disciple relations.

RELIGION FOR THE HARD-HEADED. By Alice Franklin Bryant. Dodd, Mead & Company. \$2.00.

THE AUTHOR states in the preface that this book is written for those who are religious adherents, but who do not think deeply about religion, and for those who are not religious at all. As one reads the text, the realization comes that here is thought deep enough for all church members, even those who exude their sophistication. Mrs. Bryant follows the style used by John Bunyan in *The Pilgrim's Progress*, and expresses her ideas through the conversation of four characters: Believer; Hardhead, who thinks that "seeing is believing"; Agnostic, who has great faith in science; and Skeptic, who is a completely skeptical person. All the arguments for and against the Christian religion are presented, with many quotations from great thinkers of the past deftly given in support of the author's convictions. Whether or not you feel you are hardheaded about religion, you will find much in this small volume to make you think more deeply about the Christian faith.

MAN'S NEED AND GOD'S ACTION. By Reuel L. Howe. Seabury Press. \$2.50.

THE BOOK is an answer to the question "Why should I go to church?" Dr. Howe uses his knowledge of modern psychology and Christian theology in his discussion.

He follows man in his eternal quest to overcome loneliness—a loneliness which is due to the very nature of man's existence. He seeks to overcome his separation from others by finding union with people in clubs, marriage, and other relationships. Discovering that others have the same needs of fellowship as he, and that they also have the same limitations, he withdraws further into himself, thus increasing his loneliness. Since man was created for fellowship and love, he can never find his true life apart from pure unselfish human relations, and only through Christ can this fellowship become a reality. How the Christian church provides the means for this relationship is clearly defined from the point of view of an Episcopal clergyman. Aside from the overemphasis placed on baptism, confirmation, and communion, this is a book of rare insight. The author is professor of pastoral theology at The Virginia Seminary, Alexandria; consultant in the department of Christian education of the Protestant Episcopal Church; a member of the department of pastoral service of the National Council of Churches.

FAITH AND CULTURE. By Bernard Eugene Meland. Oxford University Press. \$3.75.

THIS BOOK attempts to consolidate some of the advances which critical thinking has made in recent years to reconstruct the liberal position in Christian theology. The author contends that from the time of Francis Bacon and Descartes, through Kant and Schleiermacher, a radical reorientation of men's minds toward the Christian faith occurred, lessening the hold of faith. An adequate faith for our day needs depth, emphasis upon the idea of emergence, and an appreciation of the cultural significance of myth. The second section of the book deals with faith as the dynamic of culture. Arguing that Christian faith in a profound sense is indispensable to Western culture, as well as ineradicable, the author discusses how myth always builds faith, which eventuates in a certain form of culture. The third part of the book deals with such ultimate issues as the depth of man's nature, the source of human evil, and the

problem of human goodness. In the last chapter, "God as Hidden and God Discerned," the author discusses a conception of God who is a reality of grace and judgment, which both interpenetrates and transcends the life of man in the way that the hopes and judgments of a father transcend and intermesh with the life of his son. This God is both hidden and discernible. Jesus Christ is the revealer of this God, and the mediator of his redemptive work to men. The Holy Spirit is conceived of as real God, and, while the work of Christ and that of the Holy Spirit may be distinguished, yet they stand related. The church, a cultural organism, is the self-conscious and continuing witness to the revelation of God in Christ.

DO YOU WANT INWARD POWER? By John Heuss. Seabury Press. \$2.25.

THE RECTOR of Trinity Parish, New York city, knows that with exceptions, of course, the man in the pew has only vague and indefinite ideas about religion. These fourteen sermons are an attempt to give knowledge of God, Christ, revelation, creation, the trinity, eternal life, Christian grace, and the like. In the first part of the book the various creeds of Christendom are mentioned frequently, and are interpreted for the modern man. The sermons, simple in thought and diction, present the orthodox Christian message.

MISSIONARY EDUCATION IN A BAPTIST CHURCH. By Dorothy A. Stevens. The Judson Press. Cloth, \$2.50; paper, \$1.50.

NOT A LABORED apologetic for missions, but an alluring invitation to a thrilling participation in the task of world redemption, is this newest treatise on planning and promotion of the missionary education program in the church. It convincingly upholds the thesis that such an activity cannot rightfully be confined to a zealous minority group, but is an essential component of the total life of the church at all levels from childhood to maturity. Thorough integration into all phases of the church program is not only advocated, but painstakingly expounded. Dr. Ste-

IN MEMORIAM

vens establishes irresistible imperatives on a well-chosen array of Scriptures, testimonies from scores of pastors and church leaders, and her own rich experience as a recognized specialist in the field of missionary and stewardship education. The reliability of the book, as a guide to the release of missionary lifeblood through all the arteries of the church body, is made secure by an exhaustive presentation of plans and procedures for every type of church.

PEACE WITH GOD. By Billy Graham. Doubleday & Co. \$2.50.

EIGHTEEN SPIRITUAL messages, directed to "the man in the street" for the purpose of giving him "a clear understanding of the new way of life that was presented by an unknown Galilean two thousand years ago." The sermons are typical of the evangelist's spoken words—conservative, sincere, urgent, evangelistic.

THE CHURCH AND SOCIAL RESPONSIBILITY. Edited by J. Richard Spann. Abingdon Press. \$2.75.

A SYMPOSIUM by fifteen writers, who seek to formulate from the teachings of Jesus a philosophy by which the church may deal with the problems in our present social world order. The book is divided into four parts: "The Social Ministry of the Church," "Basic Human Rights and the Community," "The Church and the Economic Order," and "The Church and the Political Order." Like all symposiums, the book perhaps suffers from the lack of an integral point of view. On the other hand, such a work shows certain agreements among the people who are thinking particularly in this area. This book is a good source book on the church and social, economic, and political problems. The reviewer thought the chapters on "The Christian and Citizenship" and "War and the Christian Ethic" were particularly good. Oren H. Baker, dean and professor of pastoral theology at the Colgate-Rochester Divinity School, is the Baptist representative, who writes the concluding chapter on "The Church as an Agency of Social Action."

Jennie Anderson

Jennie Anderson, missionary of the Woman's American Baptist Home Mission Society, died on November 9, 1953. Miss Anderson had been hospital visitation missionary in Los Angeles since September, 1944. Prior to this work, she had given nine years of missionary service among Italians and people of other races and nationalities at Mariners' Temple and the Henry Street United Church. Born in Monticello, Minn., Miss Anderson was a graduate of the University of Minnesota, Minneapolis, and the Baptist Missionary Training School, Chicago, Ill.

Helen L. Wilson

Helen L. Wilson, missionary of the Woman's American Baptist Foreign Mission Society in Sendai, Japan, was born in 1903, in Buffalo, N. Y., and passed away December 1, 1953. She was a member of the Delaware Avenue Baptist Church of that city. Even before her baptism at the age of thirteen, she had responded to the call to missionary service. Miss Wilson received the B.A. degree from the University of Buffalo in 1925, and taught for four years in New York state high schools. Appointed in June, 1929, by the Woman's Foreign Society, she sailed in August of the same year for Japan. After her language study had been completed, she went to Sendai to teach English in the girls' high school, remaining there until furlough in 1934. As the end of her term approached, she began to develop symptoms of multiple sclerosis. When she became too ill to care for herself, she entered Wheelchair Home, Kenmore, N. Y.

Mrs. Charles Rutherford

Mrs. Charles Rutherford (nee Stella Eunice Webster) was born in Yamhill, Ore. May 10, 1884, and died on October 25, 1953. She was graduated from the Deaconess Hospital Training School for Nurses at Spokane, Wash. On December 16, 1914, she was married to Charles Rutherford. The Rutherfords had four children, Charles

Kenneth, Caroline Elizabeth, Mary Eleanor, and Grace Susan. The last daughter followed the mother's example and studied nursing. On September 8, 1915, Mrs. Rutherford was appointed as a missionary of the A.B.F.M.S., and with her husband sailed for South India on September 21. She served with her husband for three years in Nellore, three years in Hanumakonda, and for over eighteen years in Jangaon, where Mr. Rutherford was principal of Preston Institute, a training school for teachers. The Rutherfords returned to the United States for retirement in 1942. Mrs. Rutherford is survived by her husband, who gave thirty-five years to missionary work in South India, one son, and one daughter.

Sidney Grant Adams

Sidney Grant Adams, son of the missionary pioneer J. S. Adams of the old Central China Mission, died in England, on January 4, 1954. He was fifty-five years old. Death came after a long illness that had been caused by cruel treatment from Japanese soldiers in a civilian internment camp during the Second World War. For ten years, 1901-1912, Mr. Adams served as a missionary of the American Baptist Foreign Mission Society at Hanyang and Hankow, and also as a manager of transportation of missionaries and freight up and down the Yangtze River. He suffered serious losses during the Chinese Revolution of 1911, in which he distinguished himself by Red Cross service. For this he was decorated by the first president of China, and his name appears on the monument to the patriots who gave their lives in Hanyang. He was of great assistance to his father in building up what was then the largest and best attended church in Central China, the Baptist Church in Hanyang. During the First World War, Mr. Adams served in France with the Chinese Labor Battalion, and was seriously wounded, which required a six-month sojourn in England for recovery. He is survived by Mrs. Adams, one daughter, and two sons.

Partners IN THE BAPTIST WORLD MISSION



Abundant Security

SECURITY is the universal desire of every human being. The lack of it is the cause of great fear and uneasiness often resulting in some criminal act. Yet, security is available for each individual. There is a source of supply which is unlimited.

Not only is this supply ample for each person, but there is a surplus available to support generously all good works, such as the Unified Budget, through which support is made available for our great Baptist world mission, extending the love of our redeeming and transforming Christ around the world.

The Apostle Paul had firsthand knowledge of this source of supply when he wrote, in 2 Corinthians 9:8, that "God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work" (R.S.V.).

The establishment of the kingdom of God will be greatly hastened when the Master's followers claim this great heritage. Furthermore, his followers, themselves, will have that sense of security, peace, and joy, known only by those who have experienced complete faith and trust in our Heavenly Father, whose reservoir of love and security is unlimited.

M. E. Bratcher

C.M.C. Field Counselor

What Can I Do?

By RUSSELL S. ORR

IT IS EXCITING to approach the finish line with the expectation of success. To win a race, to meet a deadline, or to reach a goal, challenges our best effort. Setting worthy objectives and making an earnest effort to reach them, result in achievement and advance. The Scripture says: "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Your church has before it a goal to be reached by April 30. It is a goal which is based upon a fine

measure of Christian dedication and cooperation. It is a goal which, when reached, will strengthen the devoted service of our Baptist missionaries at home and abroad. It is the goal suggested to your church as its share in missionary giving for the current year.

Will your church reach that goal? The answer is in your hands. You can help your church to reach its goal, and you will share, not only in the satisfaction of a worthy achievement, but also in the advancement of the kingdom of Christ.

What can *I* do? Will my part make any difference? Each individual Baptist who takes his personal share in missionary giving helps to reach the goal. Check to be sure that your own contribution is fully paid up before April 30, and you will be a partner to success. That is one thing you can do.

You can discover what is being done in your church as a whole to insure reaching the goal. The pastor needs to know of your interest and to have your encouragement. The missionary treasurer will appreciate knowing of your concern. Find out whether the officers and members of your church know the amount of the goal for the year. Be a concerned Baptist with a missionary vision, and do not hesitate to make your concern known. You may not determine what others will do, but you can be sure you have done all you can. That is something else you can do.

You can ask for publicity about your church's goal in the church bulletin and through other channels. You can ask about how near the church has come to meeting its goal. The Sunday school superintendent will be glad to see that something is said in the school and in the classes about missionary giving. A few words in the meeting of every church group or organization which meets this month will mean much. If you cannot make the speech, you can see that arrangements are made for someone to do so, and you can see that all possible means of publicity are used. When people are informed, they are glad to give. That is another good thing you can do.

Are the posters provided by the denomination on display? Has the printed matter which is available been distributed? These are useful tools which may be overlooked. To see that they are used is another good thing you can do.

A missionary goal should never be considered a stopping place. If it is too easily reached, it is not a worthy goal. When you cross the finish line, remind yourself and others that there is no limit to the

need of men everywhere for the gospel, and that the farther you can go beyond your goal the greater the service which can be rendered for Christ. This is an important thing you can do.

And then? You can see beyond goals as dollars, and lift the whole task in terms of spiritual values. Practical methods and good tools are important, but it is even more necessary to remember that Jesus said: "Pray ye the Lord of the harvest. . . ." Fervent prayer, that your church may become increasingly "a missionary church" in concern and in giving, will be answered. You and your fellow church members will rejoice in the privilege of partnership with God in a world mission. The dollar goal will be reached and exceeded. Other results will follow.

The question which will be asked will be: "Have we done what the Lord expected of us? Have we given as honest partners, putting into the work of the kingdom the right proportion of that which God has entrusted to us? Can we honestly say we have done our best?" As you labor and pray, you will contribute to the spiritual growth of your church, and that is an excellent thing you can do.



Jack Payne, announcer for Station WOW, Omaha, Nebr., a member of the Nebraska radio-TV committee, a member of the First Baptist Church, Omaha, presides at the communications institute held in Omaha

Communications Chiefs Hold Institute Series

R. Dean Goodwin, secretary of communications of the Council on Missionary Cooperation, and Roy I. Madsen, head of the department of radio and television, conducted recently a series of communications institutes, giving on-the-spot training in new communications techniques to pastors and others concerned with church publicity.

Institutes were held in Omaha, Nebr.; Denver, Colo.; Twin Falls, Idaho; Eugene and Portland, Ore; Seattle and Spokane, Wash.; and Minneapolis, Minn. In Minneapolis, some of the groundwork for publicity for the 1954 American Baptist Convention, May 24-28, was done.

Mr. Goodwin also visited Indian Christian centers, missions in San Francisco, Chicago, and Detroit, gathering data for a book he is preparing on home missions, at the request of the National Council of Churches.

Edith I. Caster Accepts New Post

Edith I. Caster, who began her service with American Baptists in 1923, has been named assistant to

the general secretary and treasurer of the American Baptist Convention. Among her responsibilities will be the care of the minutes and legal records of the convention. In this capacity she will be editor of the *American Baptist Year Book*. Miss Caster's experience in the work of the convention has given



Edith I. Caster

her unusual background for this significant assignment.

Most of her time of service at headquarters was spent with the field activities department of the Council on Missionary Cooperation, where her major responsibilities have been in the field of camps and assemblies. For several years she has been acting youth representative of the council in a liaison capacity with the Baptist Youth Fellowship.

This latter responsibility has been assumed by Lois Anderson, formerly secretary to R. Dean Goodwin. Miss Anderson will also serve as assistant in the department of radio and television.

Book Club Selection

The Household of God, by Lesslie Newbigin. This is a most timely book in its treatment of that which is the essential nature of the church, in view of the meeting of the World Council of Churches, in Evanston, next summer. Order from your nearest Baptist book store. Price, \$2.55, cloth.

Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Easter Dawning in Judson-Land

By DAW KIN MAY

The author, Daw Kin May, daughter of a Buddhist family of Upper Burma, found new life in Christ while studying in the Mandalay Girls' School of the American Baptist Mission. She was baptized, and later entered Judson College. Because of family obligations, she was unable to continue until graduation, but was one of Judson's honor students while she was there. Her husband, Dr. Sein Maung, is a civil surgeon in government service, and they are the happy parents of three children. Daw Kin May is a leader in women's work and a member of the board of the Y.W.C.A.—EDITOR.

WHEN the Communist-inspired strikes took place at the University of Rangoon, in October, 1953, all studies stopped for the seven thousand students on the campus—drowned in the noise of slogans and drums, cymbals and rifle shots. The arrows of communism had found their target—the minds and souls of Burman youths filled with real zeal for high endeavor. Momentarily some of the 470 or more Christian students faltered, but when they reached up to put their hands into the hand of Christ, they rallied to his call.

God's kingdom grows in spite of temporary adversity, and Christ reaches and transforms lives through mysterious and unexpected ways until they shine in beauty and wonder. A few stories of Buddhist converts will illustrate how God steps in when man's ingenuity and courage fail.

MAUNG MYINT MAUNG

Maung Myint Maung, a second-year science student at the University of Rangoon, is the son of a Burman Buddhist merchant. Before he came to college, he had studied in a government institution and had never heard the Christian message. At home, nagged and harassed by a stepmother, he longed for some peace and love. The echo of such peace reached him sometimes in snatches of hymns sung by his father, who had studied in a



Maung Myint Maung

mission school. Two years ago Maung Myint Maung came to this government university, but amid the strident voice of nationalism and whispers of atheism, his soul became even more restless.

One day he made friends with Charlemagne, a Baptist student, who spoke of a world where love and peace dwelt among men. Nights of discussion followed until at last Charlemagne said, "Come and see." Maung Myint Maung went, and he witnessed the love of Christ glowing in the hearts of Christian boys and girls at play, at prayer, and in the fellowships. Again and again he visited the home of the Judson College pastor, A. J. Eastman. Now Maung Myint Maung wants to take as his own "this peace that passeth un-

derstanding." He has taken up his residence in one of the small back rooms of the chapel, and on that momentous day of the strike, he was convinced that the Lord indeed was his strength and refuge.

KO NYUNT

Ko Nyunt, age thirty, was a fierce nationalist and a Paul-like character. Describing his past activities under the British, he said: "In 1936, fourteen leaders and myself were arrested, tried, and jailed for four months. While in jail I strongly reaffirmed my determination to participate in every movement whatsoever for the expulsion from our soil of the Westerners, with their culture and religion." Ko Nyunt came through the years of war with Japan with a burning hate for all foreigners, whether from East or West.

Then in 1947, he met Nyunt Nyunt Tin, a Christian girl, fell in love with her and married her, with a full understanding between them not to interfere with the other's religion. His mother, who was heartbroken, set about to break the marriage. Meddlesomeness, fault-finding, and tale-bearing had no effect on Ko Nyunt's love for his wife. Other things, nevertheless, were destroying his domestic peace. His business failed, and Nyunt Nyunt Tin had to give up her work.

Ko Nyunt said: "The year 1949 can be termed the darkest period of our married life. We sold almost all our personal belongings for our daily subsistence. We had no permanent residence. I prayed before Lord Buddha, visited pagodas, fed the monks for times out of number. Nothing changed. Troubles and miseries mounted." Then the mother resorted to black magic to wreck his home and kill his wife. The persecuted wife suffered beyond words. Finally, goaded to desperation, Ko Nyunt lost all reason, and resolved upon a plan to kill his mother. He had everything ready and waited his time.



Mr. and Mrs. Ko Nyunt, members of the Kemmendine Baptist Church

It was then that Christ appeared to Ko Nyunt. "On a night in March, 1950, as I was about to fall asleep, I saw the picture of the crucifixion in my closed eyes. To shut it out I closed my eyes more tightly. Yet I saw it continuously. I was even under the impression that Jesus was standing before me. I cannot describe my reactions."

Thereafter, the suffering Christ, with his deep compassion, stayed with him through every hour of the day. "Now," he said, "overpowering emotion strikes my heart whenever I see church buildings, cathedrals and signs of the cross, and hear the ringing of church bells."

Business and domestic troubles increased. In his need and misery he felt compelled to pray, and this time he found himself praying to the ever-present Christ on the cross.

"I prayed simply. I expressed my deep reverence for him. I reported our troubles, especially the one jeopardizing the life of my beloved wife. I prayed for help. I prayed for peace of mind. Although our troubles were not removed overnight, I observed with grateful surprise that first of all inner peace was being restored to our lives."

Ko Nyunt's wife regained her strength before the day came for the birth of their baby. She had to go through agonizing labor. He sat outside the delivery room and prayed for three hours. Three days after this ordeal, he decided to become a Christian. He faced the grave issues of his decision, but he felt that no thought of private gain, of family or public disfavor, could wean him from his new-found Savior. Ko Nyunt was baptized by G. A. Sword, and joined the Kemmendine church.

MA HLA SHEIN

The life of each Buddhist convert is packed with faith-inspiring incidents, but few equal in brilliance and achievement the career of Ma Hla Shein. She is the present headmistress of the Christian Girls' School, Kemmendine, and is a worthy successor to a long line of able American Baptist missionaries who had labored in pre-war years to bring enlightenment and the gospel to the women of Burma. She holds an important place among educators in the new educational set-up of the country. In the Christian field of service, she is an executive of the Burma Christian Council, and secretary of its education committee. Among Burma Baptists she is a prize, and the pride of the community.

Born into a Buddhist family in the year 1910, Ma Hla Shein studied in Kemmendine Girls' School, from the kindergarten through the high school. She learned the Scriptures and heard the Good News. In her early teens she began first to ponder the life and teachings of Christ. Christ knocked on the door of her heart. The knocking grew more insistent as she continued through high school and Judson College. She attended church and Scripture classes without fail. In 1933, she was graduated with the Bachelor of Education degree and returned to her old school as a teacher.

Only then did she turn seriously to her spiritual problem, and face the challenge of her life. Ma Hla Shein admits that her heart was thrown wide open by the love of a Christian family—which she has come to love as her own. Ma Hnit, a member of that family, a radiant Christian herself, became her close friend and co-worker. The two went through war and peace serving their country in ways few Christians have been called upon to serve. During the Japanese occupation they joined the national service, contributing much toward the moral uplift of Burmese youth, and making valuable contacts with the larger world.

After the war, they found their beloved Kemmendine school reduced to a heap of debris. Though without any support from the Gov-

ernment, they set to work. A group of self-sacrificing teachers of the school rallied to their cause. They worked like Trojans to let the breath of God blow through the ash heaps. Inspired by their labor and touched by their heartbreaks, the withdrawing British Army, the mission, and the public, came to their help. Ash heaps turned to huts. Huts in turn are being transformed now into modern school buildings. The number of admissions sought yearly is more than the buildings can accommodate. The prime minister's daughter waited a year before she could be enrolled. The Government's highest award for efficiency, in the form of a silver shield, was bestowed on Ma Hla Shein's school a few years ago.

Ma Hla Shein will not rest until among the school structures she has erected a church to enthrone God's Spirit anew among us. In the small kindergarten hall she has started a church, where already many Buddhists have been baptized.

These are but a few of the stories of changed lives in Burma. In Burma, as well as in all countries of Asia, the old order has changed, and new ideologies promise the masses a new and better life. To Christians, a better life is a transformed life in the service of Christ. Though few in numbers, and caught in political and military maneuvers, the Christians of Burma stand firm in their faith, and believe that only by the quality of life of each disciple can Christ build a better world.



Ma Hla Shein

Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

All in a Day's Work!

By JUDITH LINDQUIST

WELL, this has been quite a day! It was the day for the joint staff meeting—Wacouta and Park. The meeting was set for 10 A.M., and so I had time for some telephoning. I called Mr. Salmon, who is the principal of the Marshall High School and chairman of our activities committee, for I had some important things to discuss with him. While talking with him, Jean Lund came in, followed by Bill Merriman, our former boys' worker. One or two telephone calls interrupted our discussions, but we took that as a matter of course.

Suddenly, I looked to the door, where stood Mrs. Green in tears. Peter, her ten-year-old son, who should have been in school, was with her. So I knew something must be wrong. She told me she was afraid at home and had decided to come across the street to stay with me. She and her husband work at Montgomery Ward's, but she has not been working this week. I settled her to rest on the couch in the library.

After finishing our staff meeting, I went in to see what I could do to help her. Mrs. Green has not been feeling well this week. I remembered Tuesday evening at the craft class she had spoken of having a headache. Today she said she is just afraid of being alone. Her boys have been taking turns staying home from school to be with her. Today was Peter's turn. I let her lie quietly while we talked. I suggested that we have lunch together here at the church, at my apartment, or at her house. We chose her house. She gained self-control in the preparation of the meal. Peter went to school for the afternoon and we came back to the church. Mrs. Green remained with me till the children came from

school. I persuaded her to come to church that night. The 75-Club of the church was sponsoring a cooking school demonstration, the proceeds of which are to go to the Park Christian Center.

I must take time here to make a few comments about her sons. Johnny and Peter were two of my first contacts last summer when we started our center. They were subjects for discipline from the first day of vacation school throughout the summer. Peter is in fourth grade and a "lad unto himself." He never cares to do what other boys are doing. He is afflicted with a skin trouble similar to eczema, which has had some bearing on his behavior. His friendly tussels with other boys often end in quar-

rels which have to be settled by adults.

One day Peter got mad at Bill Merriman. This particular day I called to Peter as he started home to find out what was wrong.

"I'm mad at Mr. Merriman. I ain't comin' back again as long as he is here."

I met Peter on the street the next day, and he was still cross with the leader. "When is Mr. Merriman leaving?" he asked. "I'm not coming in till he goes."

"Oh," I said, "that will be a long time, Peter. He is not leaving until the end of May. You better come back."

It was not long before he was back. He became fascinated with the walco bead mat the other boys were making, and decided he would make one, too.

"Gee," he said, when I looked in on the class, "this is fun. This is lots of fun; it's funnier than anything I have done!"



Mrs. H. C. Howard, of the Park Baptist Church, instructs girls in making doll bed sheets at the Park Christian Center, St. Paul, Minnesota

He now has a larger mat which he has made during the evenings when he has had to stay after "Gra-Y Club" meeting, to wait for his mother who attends the adult craft class. He has even persuaded his mother to buy beads so he can work on the mat at home.

Peter still has his ups and down. He has to be held forcibly sometimes until his desire to "sock" his brother, or one of his playmates, subsides. Our work with him has gradually made some perceptible changes in his attitude.

Well, to go back to my story. Today's program for the "Busy Beavers"—a junior girls' club—was to be an Easter party. I usually have about eighteen girls in this group. We have enjoyed various activities such as making stuffed dolls and animals to take to some sick child. We have had business sessions in which we have learned parliamentary procedure. Our worship periods have varied by the use of some good visual aids. Today was to be a party. Our simple refreshments, a candy egg for each one, followed games and kodachrome slides on the resurrection story.

When a game was going nicely, the telephone rang. Jean answered.

Jean is the president of the club, and feels she is a helper. The call was from the minister of a church that had been invited to appoint a representative to our board of directors. Jean took over the club activity while I talked with the minister. I hurried back to my girls, when the minister left, but I had to leave twice to answer other calls. As we were getting ready to play the Easter parade, a revised version of musical chairs, I looked to the door and saw Mrs. Johnson and a strange woman standing there beckoning to me. A little boy had just come from England, and his hostess was anxious to get him into some activities here. I tried to be cordial and give the information she wanted, but I fear our interview was not too satisfactory. My mind was on the party where Jean was carrying responsibility.

I was again interrupted by a telephone call. This one came from the chairman of the board. Finally our games were over and we settled down for our closing period. Much to my surprise we had reached a fine peak of worship experience. The refreshments had to be served as a "handout" as the girls were leaving. The afternoon was over.

With a sigh I went home for supper. Most evenings I do not bother going home to eat.

Tonight I just simply relaxed at the cooking-school demonstration. Several friends had given me tickets and so I invited my Golden Agers. They thoroughly enjoyed the evening. I did, too. The cake and coffee were doubly good, since I carried no responsibility for cleaning up afterwards.

"Now the day is over; night is drawing nigh," and after having looked over both morning and evening papers I am glad to thank my Heavenly Father for the day he gave. I ask his blessing upon all with whom I have been in touch, fold myself into slumber and get ready for the morrow. Tomorrow is another day.



Ruth Teasdale

New Missionary

Ruth Teasdale is the newly appointed national missionary for the Refugee Resettlement Program, made possible under the Congressional Refugee Relief Act of 1953. Miss Teasdale, formerly Christian friendliness missionary for New York state, began her work on April 1. Her headquarters are in the American Baptist Home Mission Building. The Christian friendliness department of the Woman's American Baptist Home Mission Society has been asked by the American Baptist Convention to direct the program for the convention, in cooperation with Church World Service.



Teen Lounge at Park Christian Center, St. Paul, Minn., is a favorite spot for youngsters. How about joining them in Chinese checkers?

MISSIONARY AND STEWARDSHIP EDUCATION

Elsie P. Kappen Retires

To the great surprise of her many friends, comes the announcement of the retirement of Elsie P. Kappen on April 30. Miss Kappen is serving our Baptist cause as director of World Service and secretary of the Fellowship Guild.

Miss Kappen's rich and fruitful service in the interest of missions



Elsie P. Kappen

began when, as a very young girl, she belonged to the Church Mission Band in her Milwaukee, Wis., home church. Under the influence of a state secretary of woman's work, she became secretary of the World Wide Guild in her own state.

Elsie P. Kappen received her A.B. degree at Kalamazoo College. Later she entered denominational work as the field representative of the Woman's Home and Foreign Mission Societies in the Western states. Following this, she became field representative of the Council on Finance and Promotion. While serving in this capacity she became widely known, and was acquainted with many Baptist people and churches in the then Northern Baptist Convention. Her familiarity with the convention history and story, her forceful ability, natural charm, and deep sincerity won for her many friends.

On the retirement of Alma Noble, as secretary of the World Wide

Guild, Miss Kappen was invited to take this responsibility. During this service she gave important leadership in the process of integrating the guild—the girls' program—into the program of the Baptist Youth Fellowship. Her responsibilities were widened when at this time she took the portfolio of director of missionary education for the Baptist Youth Fellowship, and continued to serve the girls of the guild within the framework of the new youth program. Her background, knowledge, high intelligence, experience, and consecration have done a great deal to establish the guild as a part of the program in Christian education for Baptist youth.

Her many friends, associates, and colleagues, in the service of the denomination, pay high tribute to her winsome and warm personality, to the very real and great contribution to our fellowship and growth, to her outstanding ability as a speaker and conference leader, and to the many lives which through her influence have found a challenge to growth, service, and devotion. They will continue to follow her in prayerful and friendly interest in the new opportunities that open to her. Her plans, at present, are to continue residence in New York city.

For Your Diary

As you look ahead to the annual meeting of the American Baptist Convention, in Minneapolis, Minn., May 24-28, be sure to reserve the period from 8:00 A.M. to 8:50 A.M. each morning for the mission-study class.

Director William J. Keech, of the department of missionary and stewardship education, announces that books and materials available for the study of the home- and foreign-mission themes for 1954-1955—"The City" and "India, Pakistan, and Ceylon"—will be presented by denominational leaders. These leaders will represent the Board of Education and Publication, the American Baptist Publication Society, and the Home and

Foreign Mission Societies. The program of missionary and stewardship education for each age group and for the church as a whole will be presented.

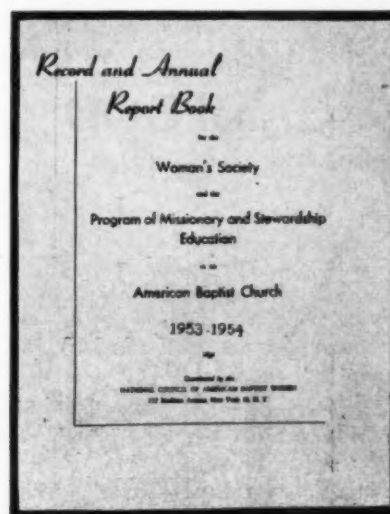
Details in May MISSIONS!

April 16 Approaches!

April 16 is that important date on which the chairmen of missionary and stewardship education in the churches mail their annual reports to their association chairman of missionary and stewardship education for women, and to their association vice-president of missionary and stewardship education.

Has the president of your woman's society received her copy of the record and annual report book from your association president?

Have you, as chairman of missionary and stewardship education, received your report blanks? Begin now to prepare your report for mailing on April 16 to your chairman of missionary and stewardship education for women, and to your association vice-president of missionary and stewardship education. The report on page 45 is for your association vice-president; page 47 is for your association chairman; page 49 is to be retained as the permanent record of your church's achievement in missionary and stewardship education during 1953-1954.



As you compare your 1953-1954 report for your church with previous reports of achievement, so will our association, state, and national officers make comparisons. As we study these reports for weak spots, let us be alert also to increased activity, renewed activity, beginning activity and let us establish our goals for 1954-1955.



Summer mission conferences offer opportunities for all: opportunities to hear great speakers; to study the newest missionary books and materials; to prepare for leadership in your church or larger unit; to exchange ideas and methods with people from other churches; to become personally acquainted with missionaries; to learn what the modern missionary enterprise really is; to have a wonderfully inspiring time—a vacation with a purpose.

Any one of the following conferences will offer opportunities for a vacation which will be "just like a world cruise":

National Missions Conference, Green Lake, Wis., August 7-14. For detailed information write to Jesse R. Wilson, American Baptist Foreign Mission Society, 152 Madison Ave., New York 16, N. Y.

Conference on the Christian World Mission, Boulder, Colo., June 13-19. Write to Mrs. Robert W. Maris, 4128 Grove St., Denver 11, Colo.

Conference on the Christian World Mission, Northfield, Mass., July 6-14. Write to Dorothy A. Stevens, 1703 Chestnut St., Philadelphia 3, Pa.

Conference on the Christian World Mission, Silver Bay, N. Y., July 14-21. Write to J. Allan Ranck, 257 Fourth Ave., New York.

Conference on the Christian World Mission, Lake Forest, Ill., Aug. 2-6. Write to Mrs. Marie Ried, 19 South La Salle St., Chicago 3, Ill.

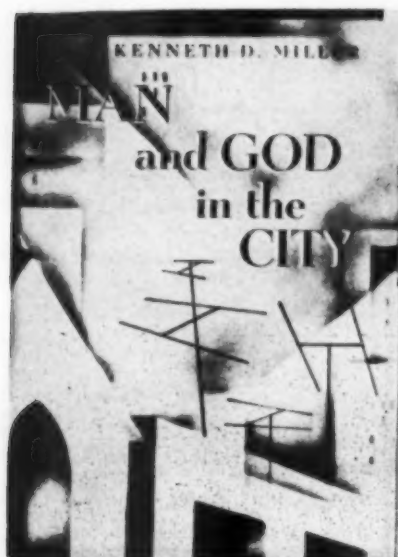
Conference on the Christian World Mission, Asilomar, Calif., August 6-11. Write to Miss Janet Verkuyl, 83 McAllister St., San Francisco 2, Calif.

Conference on the Christian World Mission, Chautauqua, N. Y., August 20-27. Write to Mabel Head, 135 East 52 St., New York 22, N. Y.

Much of the program for these conferences will revolve around the missionary study themes for 1954: "The City"; "India, Pakistan, and Ceylon." These themes have great contemporary significance and interest for all Christian people, as do the study books written for these themes:

Man and God in the City. By Kenneth D. Miller.

Under Three Flags. By Stephen Neill.



Bible Book-of-the-Month



From 30,000 copies in 1949-1950 to more than 100,000 copies in 1953-1954, is the thrilling story of the Bible Book-of-the-Month bookmark. This reading plan enlists Baptists in a growing fellowship of those who read each book for its whole message.

The Bible Book-of-the-Month plan is meant to enlist Baptists in simultaneous Bible reading; to increase the fellowship of those who read the same Bible book; to encourage the reading of a book at one sitting; to enable readers to understand the parts in the light of the whole.

This plan is supplementary and should not take the place of other Bible reading. It may serve as a basis for monthly Bible studies.

1954-1955

May	Joshua
June	1, 2, 3 John; Jude
July	Deuteronomy
August	Mark
September	Psalms
October ..	Philippians, Colossians
November	Isaiah
December	John
January	Exodus
February	Titus, Philemon
March	Numbers
April	1, 2 Peter

Individual copies of the Bible Book-of-the-Month bookmark may be obtained after May 1, from the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y., or from your nearest Baptist book store. Please order in quantities of twenty or more. Price, 50 cents per 100.

MISSIONARY AND STEWARDSHIP EDUCATION — *The B.Y.F.*

DEAR FRIENDS OF THE
FELLOWSHIP:

How does one say "thank you" for the years? I do not know, for gratitude of this kind can find no adequate words. It involves that rich and intimate fellowship with the churches in all of the convention area which only personal contact can bring—fellowship in worship; in the details of their program; fellowship with the leaders and the pastors and in many homes. The word denomination becomes not a word at all, but a personal experience, overflowing with pictures, and faces, and friendships.

Blessed of all people, it seems to me, are those who find a life niche in the on-going, world-encircling program of the kingdom of God. To be associated with those whose purposes lie beyond themselves and deep in the Christian task, to be brought into contact with Christian thought and personalities from all over the earth, to have a small part in shaping plans and touching lives which in turn will touch the world, is to know a humble gratitude beyond the power to express.

Milestones point in two directions, and the most thrilling one is always forward. One could not be associated with the youth of our denomination for the past fifteen years without acquiring the forward look. No words of mine could fully reveal what it has meant to share their vision, their response to challenge, their growing devotion, their expanding powers for service. In these years of world upheaval and confusion these young lives have brought to me a light and a hope. My hope is that the denomination may come to recognize, and use even more fully, this tremendous potential for the present and the future.

And the wonderful thing about this kind of work is that it does not really end with the closing of a piece of work as I am now doing. It is part of the fabric of Christian living, and interest, prayer, and active service, will always be woven into it. Some of the dreams will be realized in the years ahead.

My gratitude goes out in special measure to all who have worked closely with me. Their patience, counsel, and cooperation have been a never-ending joy. And not the least of it, is the privilege now of leaving the task in capable, experienced hands.

When I began my work with the denomination, an older friend said to me: "Never get so weary in the job that it becomes to you a burden; it is all joy." From this vantage point, as I look in both directions, I should like to leave that as my closing message to all of you. For I can say with a thankful heart, "It has been so."

Very sincerely yours,

Elmer P. Kappan

The Treasure Chest

How would you like to subscribe to a magazine published in India?

The Treasure Chest is an interesting monthly story magazine for junior highs, published in India, and mailed direct to you from that country. During the year 1954-1955, when we are studying India, such a magazine will give leaders and young people much helpful and colorful background material. Issues include up-to-date information about India, legends, some current events, and brief biographical sketches of India's leaders.

The editor-in-chief, Mrs. Vimala Arangaden, was in this country two years ago and knows our needs well. She is planning the contents of *The Treasure Chest* for the year beginning July, 1954, with our study very definitely in mind. She promises a serial story beginning in July, entitled "A Coin of Indian Metal," the life story of an Indian wing commander, a national hero and a Christian, who is known as the "Father of the Indian Air Force."

Other editorial plans include Indian stories, some drama, Indian games, a series of doll cut-outs showing dress of children of India, puzzles and tricks, pictures, folk-songs with music, Indian quotations, and a "Pen Friends" column.

Due to the difficulty of sending small sums abroad, subscriptions will be received in New York and forwarded to India. Send \$1.25 for *The Treasure Chest*, with your name and address, to Committee on Christian Literature for Women and Children in Mission Fields, Inc., Room 1032, 156 Fifth Ave., New York 10, N. Y. If you wish, indicate that you want your subscription to begin in July, the first issue then reaching you in September.

Over \$17,000 for Milk

A five-year-old boy, picked up in Korea beside his dead mother and taken to an orphanage, illustrates



Now the Korean boy can smile!

those for whom our money for milk has been given. Nothing would make him smile, but after some weeks of good food and plenty of love he learned to smile again. When Bishop Martin, president of the National Council of Churches, was in Korea, he took the other picture of this little boy leading the children at the orphanage in singing Christmas songs.

The kind of news coming to the B.Y.F. office these days is warming to the spirit, as it is life-giving to children in Korea and other parts of Asia. The last word we had, which probably is not the final one, is that \$17,080.44 has been given for "Milk for Millions!"

While in some cases the whole church helped, and individuals who caught the enthusiasm of youth made contributions often, it was a youth project, and the sum already in represents the giving, sacrifice, planning, and active promotion of Baptist young people. It has been a great task well done!

Materials for Study Classes

When young people form discussion groups on mission themes for one night a week for several weeks, perhaps in someone's home, or as part of a church school of missions, the following books are recommended for 1953-54:



JUNIOR HIGH

The Third Wish. By Eleanor Hull. A junior high group serves its community. Cloth, \$2.00; paper, \$1.25.

Our Church a Fellowship. By Sara Little. A program guide for use with *The Third Wish*. 60 cents.

The Church We Cannot See. By Nelle Morton. Stories of Christian fellowship throughout the world. Cloth, \$2.00; paper, \$1.25.

How to Use "The Church We Cannot See." By Nelle Morton. A program guide for junior high groups. 50 cents.

SENIOR HIGH

HOW—Home Missions Works for Human Rights. Edited by Betty Stewart. Stories of home missions at work for human rights. 50 cents.

Youth Guide. By John D. Banks. For use with *HOW*. 35 cents.

Dick's Discovery. By Henry Doody. A filmstrip on work in the city with questions for discussion. \$3.00.

This Is India, Pakistan and Ceylon. By Constance M. Hallock. A pictorial book with text. 50 cents.

Study Guide. By Ross and Mary Cannon. For use with the above. 50 cents.

Where'er the Sun. By Samuel H. Moffett. The church at work in all lands. Chapter on India. Cloth, \$2.00; paper, \$1.25.

Youth Guide. By Wyatt Jones. For use with the above. 50 cents.

YOUNG PEOPLE

Men and God in the City. By Kenneth D. Miller. Points out where churches must lead. Cloth, \$2.00; paper, \$1.25.

Adult Guide on "The City." By Ione Catton. 50 cents.

Mission to City Millions. By Lincoln B. Wadsworth. Presents our Baptist work in the city. 75 cents.

Study and Worship Programs. Baptist study guide on the above. 35 cents.

Under Three Flags. By Stephen Neill. The Christian church at work in India, Pakistan, and Ceylon. Cloth, \$2.00; paper, \$1.25.

Adult Guide on above book. By Irene A. Jones. 50 cents.

Jeep Tracks. By Helen L. Bailey. Stories of India by a Baptist missionary. \$1.00.

Study and Worship Programs. Baptist Guide on the foreign theme. 35 cents.

Great Is the Company. By Violet Wood. Stories of Bible translations. Suggested alternate study. Cloth, \$2.00; paper, \$1.25.

Study Guide. By Kenneth Morse. For use with the book above.

Study Materials for Guild

A program booklet for Ann Judson Chapters, containing ten programs by Genevieve Sowards and June Gates, based on the books, *The Hidden Treasure* and *They Live in the City*.

A similar program book based on *WHEN—You Live in the City* and *Change of Heart*, has been prepared by Lois Anderson and Ada P. Stearns.

The books on which these programs have been written are described in March *MISSIONS*.

Alma Noble Chapters will use the same program materials listed for Sallie Peck Chapters, or may wish to use those listed on these pages for "Young People," under materials for "Study Classes."

Slides of Anadarko

Young people who have become interested in the Christian center among Indians, may want to see for themselves, via some 35mm slides, the work from the breaking of the ground to the beginning of the program.

Allow plenty of time and give alternate dates when ordering slides. Better provide postage both ways.

Groups in New England, New York, Michigan, Pennsylvania, New Jersey order from Russell Raker, Baptist State Convention, 1701 James St., Syracuse, N. Y., or Mrs. LeRoy M. Weimert, 309 Villa Ave., Buffalo 23, N. Y. Groups in other states should write to Charles R. Osborn, Anadarko Christian Center, Anadarko, Okla.

Are You Planning for It?

The Guild House Party, of course! The fifth national house party at Green Lake, this one should be bigger and better than ever. The dates are July 10-17.

MISSIONARY AND STEWARDSHIP EDUCATION *for Children*

New Themes! New Titles! 1954-1955

HOME MISSIONS: *The City*
FOREIGN MISSIONS: *India*

Always about this time of year teachers begin to wonder what the new mission themes will be, what the new materials will look like, and how soon they will be ready to use.

The two themes, "The City" and "India," will give us new areas of mission study of great interest to all of us.

The material to use with children will include well illustrated story books, picture sets, filmstrips, and for the teacher a guide to help her use the books efficiently with boys and girls.

THE CITY

Primary: *The Boy with the Busy Walk*. By Anne M. Halladay. \$1.25. Tippy is lonely at his grandparents' home until his new-found friend, Tomas, of the busy walk, takes him to the mission center, where they find plenty of things to do. Mrs. Halladay is well known for her *Davey in the Sand Hills* and *Toshio and Tama*. She lives in Denver, the locale of this story. The teacher's guide includes ten session plans. 50 cents.

Junior: *Sidewalk Kids*. By Gertrude Rinden. \$1.25. When Dolores' family is evicted, Skinny knows just what to do—he runs to the city missionary for help. When George is up in juvenile court for delinquency, it is the city missionary who goes to his aid. These and other stories give children a picture of how city missions help boys and girls. Mrs. Rinden, a missionary to China for many years, now lives in this country. She has written two popular Friendship Press books for children. The teacher's guide includes ten session plans. 50 cents.

Baptist book of stories: *Making Friends: In the City, In India*. 75 cents. Stories by our missionaries, service projects, special interest missionaries, and background material for a study of "The City."

Filmstrip: *Jimmy Finds City Friends*. Story of a lonely boy who found in a Christian center many friendly boys and girls.

INDIA

Primary: *Fig Tree Village*. By Grace McGavran. \$1.25. This popular story of two children of India, and the exciting times they have in their village festivals, has been reprinted. Grace W. McGavran spent her childhood in India. Her books are favorites with Friendship Press readers. Teacher's guide includes plan for ten sessions. 50 cents.

Junior: *Chand of India*. By Irene Mason Harper. \$1.25. Chand was the sports champion of his village. Every junior will enjoy reading of Chand's adventures in sports and travels, and his thrilling discoveries about his own country. Mrs. Harper, the author of the well-loved *Shera of the Punjab*, has long been a missionary in India. Teacher's guide includes plan for ten sessions. 50 cents.

Baptist book of stories: *Making Friends: In the City, In India*. 75 cents. Stories by our missionaries, service projects, special-interest missionaries, and background material for a study of India.

Filmstrip: To be titled.

Book of photographs showing children in India at work, play, worship, and busy living out in everyday experiences the basic truths of the Christian faith.

Attention

Chairman of Missionary and Stewardship Education for Children.

Another church year is almost over, and it is time once again to look over the year that is just passed to see what and how much has been accomplished.

Where do you get your report blank? The president of the Woman's Society has received through the mail a copy of the record and annual report book 1953-1954. On pages 57, 59, and 61, you will find the pages you are to fill in. You will

find that each of these pages asks the same questions and is so made that you can use two pieces of carbon paper — one piece between pages 57 and 59, and another between pages 59 and 61—to help you make out these reports quickly. By using the carbon paper you will need to write or check the answers only once. Be sure to bear down heavily on the pen or pencil you use, and write plainly!

After you have filled in all the spaces, mail the first copy to your



association vice-president of missionary and stewardship education, not later than April 16.

Mail the second copy of the report to your association chairman of missionary and stewardship education for children, on or before April 16. You should have her name and address.

The third copy of the report you leave in the book; for this, along with copies of all other reports, becomes the permanent file for your church.

If you will make out and send in your report, we can have reports from all of our more than six thousand churches. You do the work that has been accomplished in your church an injustice by failing to report.

We know it is difficult to evaluate changed attitudes and behavior because of mission-study emphasis, but we can see through your figures how much children have studied and read, how much they have given, and how many boxes have gone on the way to make some missionary's heart glad. These outward evidences of interest and concern give us some clues about the interest of your children in the total missionary program of the American Baptist Convention.

Thank you for your help! We depend upon you, and we know that, devoted as you are to the missionary program, you will help us to have a wider appreciation of the part children have in our whole program.

New Book for Teachers

Friends with All the World. By Edith F. Welker, Paper, \$1.25. Cloth, \$2.75. This is a lively, helpful new book for teachers and leaders who are interested in developing efficient ways in educating boys and girls in the missionary program of the church. The author has portrayed Beth and Bob, children of two different families, and taken them through various stages of development, showing how, with proper teaching, they came to learn friendly ways toward their families, playmates, and the world. And because missionary education—or any education—must begin where the child is, this book starts with the home and moves from there out to

the people of the world. *Friends with All the World* is enlivened by many true incidents illustrating successful missionary education in the family and the church. Included also are many helpful suggestions for the organization of missionary education within the church, for service activities, and for working with others.

Check Your Missionary Library

All teachers and leaders working with children should have access to the best books in the area of missionary education. Are these available in your library for church-school teachers?

Baptist resources: *Along Kingdom Highways*, a report on foreign-mission fields; *Book of Remembrance*; *Home Mission Digest VI*, published biennially; *MISSIONS Magazine*.

Current mission-study books: Books on current home- and foreign-mission themes for primary and junior boys and girls. If these books are used for study, teachers will need the guides that are prepared for each book.

Special Baptist book of missionary stories for children: *Friendly*

Children Around the World, to use with primary and junior boys and girls. Published annually. Contains stories by Baptist missionaries, service projects, special-interest missionaries.

Story books: *Missionary Story Hour.* By Nina Millen; *Missionary Hero Stories.* By Nina Millen.

Music and game books: *The Whole World Singing.* By Edith Lovell Thomas. Compilation of hymns, worship, work and play songs from all around the world; *Games from Many Lands.* By Nina Millen.

Activities books: *Here's How and When.* By Armilda B. Keiser. Missionary activities, how planned, developed, and used.

Leadership texts: *Friends with All the World.* By Edith F. Welker. Second series text in the field of missionary education for children; *Missionary Education in a Baptist Church.* By Dorothy A. Stevens. Second series text showing total program of missionary education in a church with a special chapter on "Missionary Education for Children."

Something New

Three new books for use with kindergarten boys and girls. These three picture-story books may be used in the kindergarten department or at home. *Ronnie's Wish* is a delightful story of a little boy at a zoo. *Nezma's Lamb*, an Indian girl with her pet lamb, and *Keiko's Birthday*, the story of a little girl who surprised her weekday kindergarten group. 75 cents each.

Delay Not!

Your copy of *Missionary Education in a Baptist Church*, by Dorothy A. Stevens, is now available at your nearest Baptist book store. This timely volume will meet the long-felt need for an authoritative text setting forth the most successful methods of promoting missionary interest in a church.

The plans and procedures which are recommended will work, for they are based upon Scripture. There are helpful chapters on organization and reading, and detailed suggestion for the missionary education of children, youth and adults. Price, \$2.50, cloth.



National Council of American Baptist Women

MRS. MAURICE B. HODGE
President

MISS VIOLET E. RUDD
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

To Be . . . To Do—

MRS. H. T. MOLAN, Vice-President of Missionary and Stewardship Education

MRS. CLAYTON D. EULETTE, Chairman for Women

MRS. ROBERT FORD, Chairman for Girls

MRS. H. T. MOLAN, Chairman for Children

"Be ye doers of the word, and not hearers only."

IN THE few brief, pointed words quoted above, the whole program of missionary and stewardship education finds its power and inspiration. When this division of the National Council of American Baptist Women was born into this new organization of the convention, its purpose was given in that verse. The sequence of learning, reading, doing, and training, seeks to stimulate us into action toward our world responsibilities and our desire, as Baptists, to meet them.

For a number of years the department of children's work of the Board of Education and Publication of the American Baptist Convention, has planned institutes on various themes for children's workers. These institutes were under the direction of the director of children's work. Through them many leaders have found valuable training and inspiration for their task.

Association Institutes

This fall the National Council of American Baptist Women is cooperating with the department of children's work in the association institutes which will be built around the theme "Missionary and Stewardship Education." An unusual opportunity will be afforded the officers and chairmen in the division of missionary and stewardship education, as well as the leaders of children and guild counselors.

Committee

It is suggested that the following persons work together in the asso-

ciation to make plans for this cooperative venture: chairman of children's work; chairmen of missionary and stewardship education for children, for girls, for women; and vice-president of missionary and stewardship education. The respective state officers and chairmen and the state director of children's work, or the director of Christian education, may serve as resource leaders.

Guides

The guide for the children's phase of the program may be secured by the chairman of children's work from the Department of Children's Work, 1703 Chestnut St., Philadelphia 3, Pa. A supplementary guide for girls and women has been prepared by the National Council of American Baptist Women, and will be available at the N. C. A. B. W. booth at the convention in Minneapolis or from the N. C. A. B. W. office, 152 Madison Ave., New York 16, N. Y. for 15 cents.

Aims

What do we hope to accomplish in these sessions?

1. To provide fellowship among workers in a common cause.
2. To stimulate interest and increase understanding of the great task of our world mission.
3. To discover ways to give meaning and vitality to our program of missionary and stewardship education.

This will be an opportunity for you to become acquainted with new

materials and techniques for accomplishing our task.

Plan

Why not start now to help your own church have a fine representation at your association institute. These people will want to attend:

1. From your children's division:
 - a. Chairman of children's work
 - b. Chairman of missionary and stewardship education for children
 - c. Teachers and workers with nursery, kindergarten, primary and junior boys and girls
2. From your youth division:
 - a. World Service secretary
 - b. Fellowship Guild counselors
3. From your women's society:
 - a. Chairman of missionary and stewardship education for girls
 - b. Chairman of missionary and stewardship education for women
 - c. Vice-president of missionary and stewardship education
 - d. Vice-president of missions (in societies using modified plan)

Very soon, a letter to those leaders involved in the institute programs will be mailed to the states, so that preliminary plans may get under way and the institutes publicized at all association spring meetings. Spread the good word to every one of the churches in the American Baptist Convention, and then add the priceless ingredient which will determine the effectiveness of this project—your own personal enthusiasm in whatever capacity you are related to it.

Certainly one of the most significant factors of the conference will be the time of quietly sitting down together and facing our privileges and obligations as Baptists in a world which cries to us for the life-giving gospel. In the midst of intense study, preparation, and planning, we need often to listen for the simple call of God to us, returning to our churches as leaders to do the first things. Here is a fresh challenge to those words, "Be ye doers of the word."

The OPEN FORUM OF METHODS

Conducted by ELIZABETH I. FENSOM

152 Madison Ave.

New York 16, N. Y.

So You're the New Program Chairman!

YOU HAVE BEEN appointed program chairman of the Woman's Society of your church, and you and your committee are making plans for the new year—resolved that the programs will be the best ever!

Of course, you have the program packet, "In His Paths," and you have considered each individual program and the supplementary material as well, so that your final selection will best meet your needs.

In presenting a series of related programs, remember that it is important that the theme and its significance be kept constantly in mind. How can this be done? By the use of the stickers, bearing the cover design and key Scripture verse, on year books, post-card invitations, place cards, and greetings to absent members. Other uses doubtless will occur to you as you proceed with your plans. These stickers, priced at 50 cents per 100, may be had in lots of 25 or 50.

For that special occasion, consider the program folder, which is large enough to serve as a cover for paper 8½ × 11, folded once crosswise. These, priced at \$1.00 for 50, are available only in packets of 50. Order one or more packets according to your needs.

Have you a reference shelf? Many societies have over the years collected anthologies of religious poetry, devotional books, and special source books on subjects relating to missions. One of the newest and best of these is *Table Talk and Tidbits*, by Dorothy A. Stevens (\$2.50). As its title indicates, this is a collection of stories and recipes from more than twenty countries—including India, the foreign-mission study emphasis for this year. One member of the committee might serve as librarian to be responsible for promoting the widest possible use of the books. A careful record of borrowers should be kept,

to insure the prompt return of each volume. Once you have invested in books of this kind, they should be part of a steadily growing collection. (We are referring to *source* books, not *reading* program books.)

If books of this kind are not provided by the society, canvass your membership, listing the owners whose books may be borrowed for use in specific programs.

The current study books play an important part in the plans of many, many program committees. These, of course, differ from the reference books just mentioned in that they are for current use rather than for a permanent collection—that is, they are timely rather than timeless.

A suggestion: Make the ordering of these books (and other materials that may be required) the responsibility of one member of the committee, who will follow through on this task with promptness and efficiency. In other words, she will send the order early and to the proper source of supply. The first step is to prepare a list of addresses from which such materials should be ordered—for example, books, helps, etc., from the nearest denominational bookstore; free leaflets from your state office.

As a new program chairman, you will find it rewarding to turn to certain "The Open Forum" pages of the past year. In the May, 1953, issue of *MISSIONS*, you will find an article by Mary Beth Fulton, on the

Important!

The "tuck-ins" of White Cross supplies pictured on page 51 of *MISSIONS*, December, 1953, do not pertain to overseas White Cross missionaries' boxes unless these items are solicited to help complete the regularly assigned quota.

place of worship in the Woman's Society. Her suggestions on the preparation and presentation of the service are exceedingly helpful. Her book, *Moments at Worship* (\$2.00), should be in every collection of source books.

Enlist the artists in your group in the preparation of posters, notices for the bulletin board, and invitations. Many suitable designs will be found in newspaper and magazines to illustrate the study emphases—"The City" and "India." Urge every member of the committee to be on the alert for such designs and illustrations. If your city has some distinctive landmark, perhaps you can obtain a sketch or photograph for a skyline poster. And surely you will wish to emphasize the place of the church in the city skyline by including the spire, or tower, of your own church.

There are two companion leaflets for home—and foreign-mission study in the program packet, both using the symbol "sandals," and both carrying striking designs illustrating the study themes. The importance of the symbol is shown in the following quotation:

"The cross is central in Christian symbolism. The staff is symbolic of the Good Shepherd who uses the staff to lead and protect his sheep. The sandals, originating from the sandals worn by the apostles, symbolize churches advancing with the Good News."

Consider your publicity! This is the advice of R. Dean Goodwin in an article in *MISSIONS* on publicity techniques in "The Open Forum" in March, 1953.

"The Open Forum," you know, is really a woman's exchange of ideas for carrying out an exceedingly important phase of woman's work—program building. As you adopt and adapt the ideas in the program packet, you arrange to share your plans with the great company of Baptist women who are helping their churches to advance with the Good News, through adequately prepared and dramatically presented programs which vividly portray the needs and the opportunities of our mission fields. Send your suggestions to the address given above. Remember that timing is important.

News FROM THE WORLD OF MISSIONS

From Mission to Missionary Church

In a Period of Six Months a Mission Congregation in Cincinnati, Ohio, Became a Forward-Looking, Missionary-Minded American Baptist Church

By CLIFFORD G. HANSEN

"New Churches for New Frontiers" has been the watchword for American Baptists during recent months. However, in Cincinnati, Ohio, concerned American Baptists had been thinking about a new American Baptist church for the "frontier" of Mount Washington as early as 1948. The area was surveyed by the fields and labor committee of the Cincinnati Baptist Church Union. They discovered several interested families, ten of whom were sufficiently concerned to band together unofficially and work toward the formation of the Mount Washington Baptist Church.

The enthusiasm of these ten families was soon to be tested, because Mount Washington is a predominantly Presbyterian community. It appeared for a time that the project would end in failure.

Then, one day, someone in this faithful band discovered an advertisement in the paper, offering the Mount Washington Presbyterian Church property for sale. The Presbyterian congregation had outgrown its quarters and had moved a mile farther out into the suburbs, where they had put up a new building.

It was not an ordinary piece of property which was advertised! A church edifice of beautiful colonial architecture, a lovely eight-room parsonage, a small cottage, and a two-story building in which was housed the Mount Washington branch of the Cincinnati Public Library, were all a part of the Presbyterian property.

A Leader Arises

Encouragement and help were soon on the way from J. Stanley Mathews, pastor of the Evanston Baptist Church. He reasoned, "If

the Presbyterians could build a strong church and outgrow their facilities in Mount Washington, it is entirely possible for the American Baptists to do the same thing!"

Pastor Mathews envisioned the new congregation located on the main highway in an attractive building, which would draw those anxious to share in this great adventure of faith. Soon he found himself named chairman of the fields and labor committee of the Cincinnati Baptist Church Union. He was now in position to give vigorous leadership to the new project!

Several conversations with the Presbyterians revealed that the property was most desirable for American Baptist purposes and that it could be purchased at \$87,000.

More meetings and discussions followed, and finally the day arrived for a vote by the Cincinnati

Baptist Church Union. On October 25, 1951, the decision was unanimously reached to purchase the property. It was not to be available for occupancy until the early part of 1953.

Calling a Pastor

In the meantime, plans for developing an American Baptist constituency went forward. A permanent pastor was called, and on April 28, 1953, he began visiting the families of the community, developing interest in the new church home, and generally getting things underway for the future of the American Baptist witness in Mount Washington. He was Harold R. Ely, prominent pastor of the First Baptist Church, Marietta, Ohio.

At the same time, consecrated laymen began improvements to the church property, and before long it was in a most attractive condition. Opening Sunday, May 5, 1953, was truly a Pentecostal experience! A great rally of the Baptist churches of Cincinnati was conducted in the new Mount Washington Baptist Church. All seating facilities were overtaxed, in spite of a violent rainstorm which hit the community at



Paul Judson Morris, executive secretary of the Ohio Baptist Convention, brings dedicatory message at Mount Washington Baptist Church

the same hour that the service was scheduled to begin. Fifty-five people responded to the invitation to become charter members of the new church. The formal organization was completed within a few days, and plans were made for the formal dedication of the church building. On November 5, a great service of dedication took place.

123 Charter Members

During the six months between Dr. Ely's coming and the dedication of the building, 123 charter members were received into the church. More than \$3,500 worth of volunteer labor had been contributed by members and friends. All the property was completely renovated. A new colonial chancel was installed as the gift of American Baptist churches in the greater Cincinnati area. The new membership had contributed over \$5,000 in cash and pledges for a new organ and baptistery. The church was assuming full responsibility for its payments on the interest and principal of the loan at the bank; it had secured an additional loan of \$12,000 for renovation and equipment.

\$1,100 to Unified Budget

Simultaneously, this new congregation was assuming all responsibility for current expense, mission and building-fund budgets, except a portion of the pastor's salary paid by the Cincinnati Baptist Church Union. Presently the Mount Washington Baptist Church has a membership of over 125. Already it has pledged for over \$1,100 toward the Unified Budget of the American Baptist Convention.

From mission church to missionary church in six months is a real accomplishment! It does not happen every day, but the testimony of churches like the Mount Washington Baptist Church is winsome and convincing. It proves that it can be done.

Theology Conference To Be at Green Lake

One Hundred Persons Will Take Part in Discussion Series Recommended in 1950

In 1950, the American Baptist Convention, meeting in Boston, voted to ask the Board of Education and Publication to conduct a theological conference at Green Lake for the purpose of making "a more profound study of the historic doctrines of the Christian faith and the nature of our Baptist witness." This conference will be held June 25-July 3.

In January, 1952, the General Council discussed the items considered to be of most vital consequence to the denomination. One of the foremost subjects was the need for a study of our Baptist theological position. Consequently the General Council began discussions with the Board of Education and Publication regarding the arrangements for the conference.

Ten Study Groups

A central planning committee was formed to study the areas of need and to develop an effective program and procedure. Exercising extreme care to insure representation of the major areas of thought and activity of the convention, ten study groups of about five scholars each were set up in centers of Baptist population across the denomination. These study groups, formed in January, 1953, were asked to devote detailed study to the respective subject matters assigned for the entire calendar year. At the end of that time the chairman-writer of each group was asked to submit a paper covering the subject matter discussed by the group.

Following are the chairmen-writers: "The Biblical Basis of the Gospel," Walter J. Harrelson; "God's Design and Man's Disorder—Sin," Culbert G. Rutenber; "The Person and Work of Christ," John W. Thomas; "The Gospel and the Social and Political Order," Alvin Pitcher; "The Gospel and Man's Hope," Robert Handy; "The Nature of the Church," John E. Skog-

lund; "The Ministry of the Church," Carl H. Morgan; "The Government of the Church," Edward H. Pruden; "Baptism and the Lord's Supper," Robert B. Hannen; "The Church and the World," Winthrop S. Hudson.

A committee of competent scholars was formed to work with each of these writers. These committees were formed in strategic centers, within easy commuting distance, for frequent exploratory meetings.

Participants Carefully Chosen

After the ten study groups had worked for the calendar year 1953, the chairman-writer of each group submitted his paper, based upon the resource findings of the committee. In January, 1954, an additional fifty names were selected by the central planning committee to bring to one hundred the number of individuals invited to the summer sessions of the theological conference. These one hundred names were painstakingly selected to insure a representation from every state of the American Baptist Convention, as well as a balanced representation of the various general theological perspectives found among Baptists.

In 1950, at the Boston convention, the Commission of Review made a long report regarding the need for such a conference. At one point the report said, "... would it not be possible in connection with our Northern Baptist Convention sessions or Green Lake assemblies to have from time to time a great theological conference, in which representatives from every doctrinal group in our denomination might sit down in brotherly fashion around the open Bible and the history of our faith, where they could formulate 'the sense of the meeting' without becoming involved in any creedal tests? (*Year Book*, p. 158)

Dr. Dahlberg, Chairman

Remembering that the Commission of Review was chaired by Edwin T. Dahlberg, the central planning committee enthusiastically selected Dr. Dahlberg to be the presiding chairman of the theological conference at Green Lake. At that time each paper will be sub-



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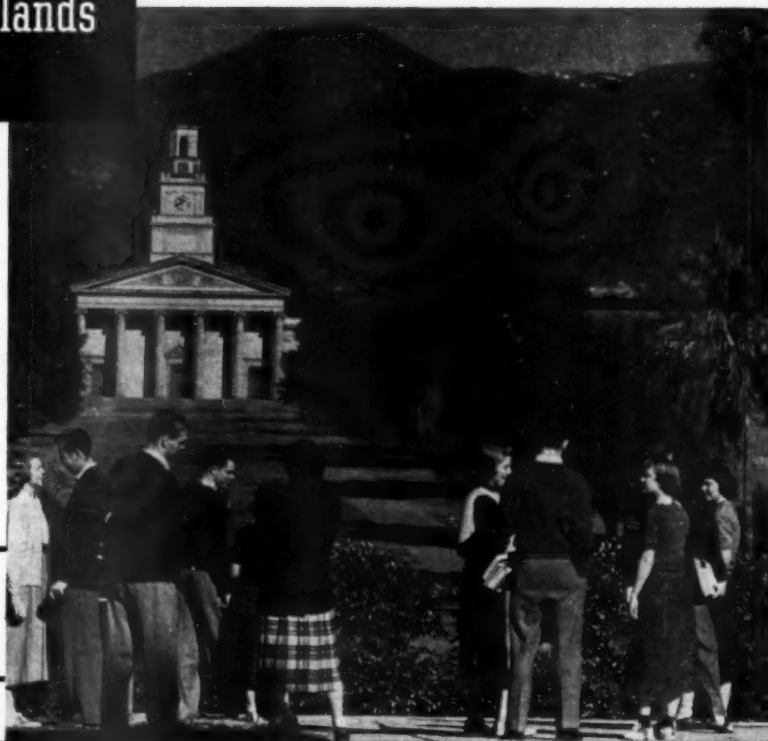
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group of twenty at first, and later
by the full group of one hundred.
At the end of the conference the
papers will be reconstructed upon
the basis of the extended critical
evaluation.

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represent any "official" view of the
American Baptist Convention, but
will represent the careful thinking
of one hundred leading American
Baptist scholars. The purpose of
the entire conference will be to
encourage studies and discussions
of theological thought among Bap-
tists, for the enrichment of the
faith, and for the deepening of the
fellowship, as well as for the clari-
fication of the distinctive heritage
of Baptists.

The central planning committee
has laid careful plans for the
follow-up of the conference. The
plans include the dissemination of
the findings of the conference in
written form, as well as the series
of regional conferences recom-
mended by the Commission of Re-
view back in 1950 across the de-
nomination.

Thus, in a spirit of humility and
searching, American Baptists will
seek to probe the foundations of
their faith, and vitalize the Chris-
tian understandings and commit-
ments that have caused Baptists to
circle the globe with the witness to
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Young Missionaries See India's Poverty

Beggars, Paralytics, Lepers at
Railway Stations, Everywhere
—People Without Hope

By WILLIAM JOINER

For a good while we had been packing and planning our trip; for a longer time we had felt God's call to India. Often we found ourselves remarking, "Well, we won't have this in India," or even, "We won't have to worry about this." India was a dream, an adventurous, thrilling dream, but more than that—India, for us, was God's call. Now that dream has come true; now we are here to answer that call.

We first set foot on Indian soil at Bombay. We were two wide-eyed young folk thirstily drinking in every new sight that we saw. The women in their beautiful *saris* were in themselves an ageless and colorful show. The men in their *dhoties* were quite a contrast. (For those of you who are not acquainted with the *dhotie*, we may say that it is a kind of giant diaper that droops down to the knees.) Bombay in itself was a surprising sight. It is a very modern, up-to-date city. It has almost the same population as Chicago.

Bombay to Madras

As we boarded the train for Madras, we were still busy looking. Soon we were out in the open country. There were the tall coconut palms like stately soldiers standing guard over the countryside, the mountains just outside Bombay with their majestic robes of purple mist, and a brown-skinned man ploughing in a field with an ox.

The scenery remained the same—the tall mountains here and there, placid, muddy lakes, and the herds of various domestic animals. We began to focus our attention on the people. At every station we listened to their senseless chatter (or so it seemed to us), we watched their broad, waving gestures, and suddenly we realized that it was not only we who were seeing new, strange people, but the "new, strange people" were also seeing



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"new, strange people"—us! There was nothing we could say to them. We could not understand nor be understood. However, we soon discovered a signal that both they and we could understand—a smile. It is the universal language.

Beggars Everywhere

There were others watching us, too, others who had few smiles, who were anxiously watching—the beggars. Some were children, who as they sang their songs, and danced, and then held out their hands for "Baksheesh, Sahib!" But others were there who were not children, who could not dance, and who had no songs to sing: old, frail widows, young mothers (some looked about fourteen), paralytics, the blind, and the inevitable lepers. Here we were facing, for the first time, and at firsthand, people to whom the smallest glimmer of hope was the fondest, most fantastic dream. They were at every station. Some of the more able-bodied would cling to the bars on the windows and ride to the next station, begging, begging all the while.

We were soon to realize that these people who live in dire need were not only to be found in the railway stations. They are in every town and in every village. Shortly after we arrived at our station in Ongole, about ten men appeared at our gate, singing and holding a red banner. On the banner were verses of Scripture; the songs were hymns; the ten men were lepers, the most miserable of men.

Spiritual Poverty, Too

Not quite so evident as the physical needs are the spiritual needs of these, the rejected folk of our day. People whose minds are haunted by all kinds of superstitions, whose ideals without our Savior are the lowest, and whose hope is mere fantasy—these are in desperate need of the gospel of God's grace.

But what can we do in the face of such need? Does our gospel have any "good news" for the starving, the sick, and the poor? Jesus' reading of a passage in Isaiah in the synagogue at Nazareth (Luke 4:18-19) convinces us that our gospel does have "good news" for all these folk.

Baptisms Reported Among Caste Hindus

Despite Many Obstacles, There Is Definite Progress in Our Bengal-Orissa Mission

By WILLIAM C. OSGOOD

We have been encouraged recently by the large number of baptisms on our field. Something like half of these have come from non-Christian families.

Among these were caste Hindus from three different areas, and an educated Santal with a dream for service to his race. He is starting an ashram for the education and training of boys. Already he has cleared some acres of jungle land, dug a well, and is working every spare minute to realize his dream.

Among the Hindus, one has been forced to leave his home and village, even though his father and brother are sympathetic to him and would come out themselves if they dared. We went to his village to show slides and preach, and the villagers drove us out of the only spot large enough to hold a crowd. They threatened anyone who dared to come when we set up the screen on the public road five hundred yards outside the village. Nevertheless, forty or more men and boys came. They watched and listened and took back tracts and Gospels to the village.

Faced with Persecution

Another was a student in Salgodia High School, the son of a Calcutta doctor. He has faced such persecution that one has reason to fear for his mental health and even his life. He and others need our prayers. In most cases it costs the convert from the higher castes a complete separation from his family and caste group, loss of his share in the family property, and a complete readjustment of his method of making a living, as he is cut off from the old economic and social group. In addition, he is accused of the most unspiritual motives and of lack of patriotism. It would be relatively easy could a whole social group be won at once, but for an individual or even a small family unit to come

requires more courage and faith than many can muster.

I wish you could have heard and understood the testimonies of the preachers at a recent preachers' retreat held at Jaleswar. One told of working among villagers stricken with a cholera epidemic in which thirty-six died in one day. Another told of coming into a village one evening, and of the villagers keeping him talking all that night and until four o'clock the next day, with no pause for sleep and scarcely a pause for food. Yet a combination of things, including salaries out of line with rising costs, fear of spreading communism, and the stigma that in India attaches to a paid propagator of religion, as opposed to a wandering holy mendicant, all have made a number of preachers anxious to learn trades, with the idea of doing religious work on a part-time, voluntary basis.

Land of Fear

India, like most of the non-Christian world, and, unfortunately, like some of the supposedly Christian world, lives in fear. In a village four miles from here, we ran across an exorcism ceremony. A child, with eyes festering with disease, was supposedly having an evil spirit driven out. Just what the treatment was I do not know, but it was so severe that the child died within a week.

Our schools have their problems—constant pressure for more and more government control, for a rising scale of costs, for more qualified staff, and for a secularizing of instruction, except in so far as Hinduism permeates many of the approved textbooks. In one case a concerted effort was made by non-Christians to take over bodily one of our primary schools. A compromise was worked out whereby local cooperation could be secured while insuring Christian influence in the school.

School results have on the whole been excellent. Several potential leaders have graduated from high school or college, including the first Korrr high-school graduate in our mission. Prospects are good for long-sought Christian headmasters to replace Lal Mohan Marandy, who died several years ago, in the school at Hatigarh.

Christian Book Club Is Now in Fifth Year

**Has Become an Effective Means
of Evangelism in South India;
Membership Near 1,100**

By MAURICE BLANCHARD

Organized in January, 1949, the Andhra Christian Book Club is now in its fifth year, and its membership has grown from 425 to almost 1,100. After one term of service in Burma and India, my great concern regarding Christians in these lands was that they should know more of the blessings that come from constant reading of Christian literature. Aside from the Bible and the hymn book, in the great majority of Christian homes I visited I found practically no Christian books, periodicals, or papers.

Meeting a Need

As a result of long consideration of this problem, the Andhra Book Club was born. The first year we sent a printed circular in English to every missionary and every Indian Christian in the Andhra (Telugu) area whose name was listed in the *Christian Directory of India*, explaining the plan and asking for names and addresses of Indian people who might be interested. The response was encouraging. We received more than 3,000 names and addresses of Indian pastors, laymen, and Christian workers. To them we sent a printed circular in Telugu, explaining the plan and asking them to send us in advance payment for membership in the club.

Members were to be admitted during the first three months of 1949. Their first book was promised

in April, and one book every three months, until a total of four books had been received during the year. The response to this was not as encouraging as we had hoped for; but 425 members joined that first year. The second year 670 joined; and the membership has been gradually growing each year since.

Telugu Commentary

Our American Baptist Mission is engaged now in writing a Telugu commentary on the Bible, Genesis to Revelation, in a seven-year plan. It is the first time that such an attempt has ever been made, even though missions have been working in this Andhra or Telugu area for more than one hundred years. Each year two volumes are being produced, one on the Old Testament and one on the New. After completing the seven volumes on each of the Testaments, it is planned to revise and reprint the whole work in two volumes, one on the Old Testament and one on the New.

This plan was launched in the year after the book club was launched; and the two volumes of Bible commentaries which have been produced each year have been included as two of the four books each year since.

All-India Extension

At the meeting of the Evangelical Fellowship of India, held in Ramapatnam in January, 1953, it was decided that the E.F.I. should sponsor the club on an all-India basis. Leaders have now been chosen for the Marathi, Bengali, Kanarese, Hindi, and Tamil areas. Other area leaders are also being consulted. The plan got under way in January, this year. Christian

classics, from Augustine to F. B. Meyer, will be chosen for consideration and translation into the major languages of India, and for issue through the book club.



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'Christ Pre-eminent' Is Conference Theme

Burma Baptists Face Challenge
of the Current Revival
of Buddhist Religion

By **ERVILLE SOWARDS**

The Fifty-eighth Annual Burma Baptist Missionary Conference was held in Rangoon, January 16-22. The conference opened with a tea on the lawn at the Guest House in Rangoon. President A. J. Eastman gave a challenging message on the place of missionary work in the face of the revival of Buddhism. Mission Secretary Erville Sowards welcomed new missionaries: Alice Mae Simmons, Mr. and Mrs. David Stimson and son Wade. There were messages from those newly returned from furloughs.

On Sunday evening, William Hackett brought another challenging message on "Christ the Pre-eminent," the conference theme.

On Monday morning the conference turned to reports, business discussions, and Bible study. During a prayer period intercession was made in behalf of our work, our staff, and the church in Burma.

Each missionary unit was asked to give individual reports on its work, problems it is facing, and things learned from experience. These inspiring reports showed the daily routine of truly busy people.

Tuesday afternoon, after a closing prayer period, we were served delicious refreshments on the Cushing Hall lawn, by the Burma Baptist Churches Union. There were speeches of thanksgiving and praise for the mission services and for faithful cooperation of the nationals.

Bible study periods were times of enrichment for our minds and souls as Paul Clasper taught the Book of Ephesians.

Thursday evening the Immanuel Church gave us another lovely tea. On this occasion those from Immanuel who were elected this year to offices in the Burma Baptist Convention, were presented.

On Friday night we enjoyed a picnic on the shores of Inya Lake. Various groups of missionaries put on stunts and skits.



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Strictly Business

DEAR CLUB MANAGER:

It is an unusual story that I am writing, one of bewilderments which we have known and which normally would have no place in this column.

Our problem first appeared really bothersome when we began receiving from you, not too frequently, yet often enough to be disquieting, complaints such as, "This is the second time I have written you"; "This is the third notice, please heed." Investigation showed that no previous notices had been received. At the same time, post office notifications of improper addresses frequently concerned names not on our subscription lists.

I spare you details, but there has been not a little confusion of mail because there is now a magazine called *Mission*. It is a publication of the Society for the Propagation of the Faith, edited by the Most Rev. Bishop Fulton J. Sheen. A not inconsiderable amount of mail has been wrongly delivered to that publication, and also to us. At least twice checks meant for us were cashed by *Mission*, and not until months afterward, when subscribers complained, did the sender discover that the endorsement on the check was by other than our office. Father Sheen has been more than generous when errors have been discovered, but, meanwhile, there has been much confusion. Sometimes, not unnaturally, we have been marked down as grossly careless.

This story will help explain why I am asking for great care in the addressing of mail to our offices. Mail carriers are not supermen, and with the volume of mail which they handle, they deserve our help through correct addressing. It will, of course, greatly help us also. If you use one of our pre-addressed envelopes, well and good. If not, please make sure of the address, and write it in full. It may be helpful for you to write: MISSIONS MAGAZINE, rather than: MISSIONS.

Sincerely yours,
HORACE H. HUNT
Business Manager



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